The Womens
Missionary Magazine
of the United Presbyterian Church

VOLUME 44 APRIL 1931 NUMBER 9

HOME MISSION STUDY
Text: "At Work in the Homeland"

By Rev. Ralph W. McGranahan, D.D.

CHAPTER V: "OUR NEWEST AMERICANS"

Reviewed with additional material by Mrs. Haidee Ewing Rankin, Baldwin City, Kansas.

AS "the key to the solution of our perplexing problems of Americanization", Dr. McGranahan tells of two "good-will" enterprises with which he recently came in contact. He attended a conference on interracial matters held in the International House near Grant's Tomb in New York. He says the House itself was a great discovery and well worth the trip. It is the practical investment of $2,500,000 by John D. Rockefeller, Jr. The purpose of the House is to interpret the better things of America to foreign students in New York, 1000 of whom dwell in the House. Here foreign student meets foreign student and together they meet the best in America. Dr. McGranahan was also privileged to take one of the "Reconciliation Trips" which gives an opportunity to visit, not the slums of Chinatown, but the cultural centers where contacts are made with the best of that race. Such tours go through cultural centers of all racial groups and afford a source of rapid and valuable information to those interested. "We, as followers of the Master, must learn to think black, and think brown, and think yellow, and think red—in short put ourselves in the place of all groups that form America and ask ourselves how we would feel if we were exactly in their places."

The outstanding problem of America today is the assimilation of our 14,000,000 unassimilated immigrants. Immigration is by no means a new thing in the United States for all arrivals since the foundation of the Union have been accounted as immigrants, those coming before being called colonists. Since 1820, when the government began to make record of and to regulate immigration, many millions have come to America. The report for one year was that if the immigrants could be placed within speaking distance of each other they could transmit a message by word of mouth from New York to San Francisco. Yet this vast number lacked a

quarter of a million of reaching the high tide of immigration, 1,285,349 in 1907. Previous to 1880, 95 per cent of the total immigration was furnished by Northern and Western Europe, the great majority coming from Germany and Scandanavia.

Some of the inducements for this, the "old" immigration were the extension of our domain through the purchase of Florida, the annexation of Texas and the accession of California. These great areas offered new homes to the crowded peoples of Europe. Then the construction of roads and canals and bridges, the introduction of railroads, revolutionizing previous methods of transportation, and great ship building projects invited both investment and labor. On the other side, the failure of the potato crops and famine sent more than a million from Ireland, and industrial depression and revolt sent many from Germany to America.

Those coming after 1880 were designated as the "new" immigration for they differed in "source, character and motive" from those who came earlier. More than four-fifths of the "old" immigration came from the British Isles and Northern Europe. The "new" immigration more than reversed these figures, more than three-fourths coming from Southern Europe and Russia.

Just why the people of the new immigration came would disclose reasons as varied and numerous as the people themselves. "Mankind on the move" is a natural tendency to seek places of greater opportunity. Many influences in both Europe and America stimulated this natural tendency. In many of the peasant districts of Europe liying conditions were almost unendurable, people were very poor, the population dense, the death rate often exceeding the birth rate, unemployment prevalent, wages very low, military service obligatory, taxes both of church and state oppressive, very meager educational opportunities and sometimes even persecution. On the other hand America seemed to offer the opposite conditions, "freedom and fortune".

The little eight-year-old Sicilian boy singing "Mr. Dooley" after a two year's sojourn in America, told his father that when he was big enough he would return to America for he could "make more money there selling papers after school than he could working all day in the fields of Sicily where he "never had no time for fun." The lad voiced a spirit that pervaded the hearts of the people of Southern Europe. The magic word "New York" brought "light to the eyes of a hundred million faces in those lands."

Our Immigration Commissioner said, "They are drawn hither by the free institutions and marvelous prosperity of our country—the chance afforded every honest toiler to gain a livelihood by the sweat of his brow or the exercise of his intelligence." Letters written home became a "most extensive method of advertising"; steamship companies profiting from the great numbers of steerage passengers used every inducement possible to increase their business; agents and sub-agents were placed in cities, towns and country districts of Europe to use every means possible to get people to leave their homes and to come to this country—the greater the number, the greater the commission; European and American agents

cooperating induced many to come through labor contracts, really becoming their masters and contriving to keep a large part of their wages.

While the comparatively few immigrants of the new immigration coming from Northern Europe differed in motive and character from those who came earlier yet they were easily assimilated into our national life. "They come from countries much like our own in principles and readily adapt themselves to our laws and customs." But the "many" did not come from those sources. They have come admittedly from "nations that have figured prominently in history—nations that have produced great and good men and women. They are endowed with many valuable and praiseworthy traits and have made good citizens, but *as a whole* they lack many of the essentials to the highest type of citizenship. For the most part they are from the peasant classes of Southern Europe, and, under years of oppression by monarchial governments and domineering ecclesiastical rule, they have declined physically, mentally and morally." Jacob Riis put the case concisely—"They bring with them the continental idea of the Sabbath, the nihilist idea of government, the communist idea of property, the socialist idea of the family, and the paganistic idea of religion." Most of the "new" immigration are either of the Roman or Greek Catholic faith and are yet held under that control. Parochial schools have taught the forms and creeds of the Church to the exclusion of American principle. "Left to these un-American influences the immigrants lost none of their old country bigotry and ignorance, and gained nothing of the American enlightenment. In their new environment they deteriorated as in the old." Some few enter agricultural pursuits but the vast majority labor in mines, mills and on construction work. They choose sweat shops rather than school for their children and are apparently satisfied with a low standard of living. Could these immigrants be distributed throughout the country where there would be a chance for them to develop into good citizens the problem of assimilation would be well nigh solved, but such is not the case. They "huddle" in cities largely. It is said four-fifths of New York's population are of foreign birth or parentage. Thirty-nine different languages are heard on the streets and eleven newspapers are printed in foreign tongues. More than a million Jews claim New York as their home. Three quarters of a million of Italians are in that great city.

The Slavic group have furnished a large proportion of our new immigration and Asiatics make no mean contribution and we are prone to overlook the great multitude of Mexicans who are crossing the Rio Grande, our Spanish-speaking Americans. This new immigration is for the most part "a simple, honest folk forced by the years of servitude and oppression into ignorance, illiteracy and bigotry. Their environments are constantly deteriorating. The most of them go in colonies that tend to perpetuate race, customs and prejudices and to prevent assimilation. Worse yet, these colonies are in the slum districts—the last environment of all conceivable in which this raw material of American citizenship should

be placed. . . The best Americans forced to live in such surroundings would find it difficult and well-nigh impossible not to sink to the depths of their surroundings." "Crime, immorality and disease increase among these people as their numbers grow larger and their conditions become more crowded. These centers of crime, immorality and disease harbored in our midst, will soon spread and effect the whole country. Our form of government depends upon its free institutions and upon the intelligence and morality of the people, hence the citizenship must be right thinking and right living. It is readily seen that many of these people constitute a real menace.

Alarmed at such conditions there has been a decided tendency on the part of Congress to restrict immigration. Eleven years ago the Restriction Act limited the number of aliens "to three per cent of the number of foreign born persons of such nationality resident in the United States as determined by the Federal Census of 1910." Later a more drastic law provided for two instead of three per cent and adopted as a quota basis the Census of 1890. This resulted in a much smaller immigration and also brought more immigrants from Northern Europe than from Southern and Eastern Europe.

"Oh, Liberty! white goddess, is it well
To leave the gates unguarded? On thy breast
Fold sorrow's children, soothe the hurts of fate,
Lift the down-trodden, but with hands of steel
Stay those who to thy portals come
To waste the gifts of freedom. Have a care
Lest from thy brow the clustered stars be torn
And trampled in the dust. For so of old
The swarming Goths and Vandals trampled Rome
And where the temples of the Caesars stood
The lean wolf unmolested made his lair."
—Aldrich.

So sharply have recent administrative restrictions cut down the flow of immigration to the United States that Ellis Island, the famous New York station through which myriads of newcomers have entered the country, is now handling more *departures* than entrances. American sentiment seems overwhelmingly in favor of a restricting policy. It seems necessary for the preservation of our institutions.

Assimilation of these millions is the most stupendous task ever undertaken by any nation and the solution of this problem means the solution of many others. Perfect assimilation means Christianization as well as Americanization. There are three outstanding agencies working to this end, State, Social and Church Agencies.

RESPONSIBILITY OF STATE

The government determines the quota and holds the sieve that selects those who have the privilege of entering our country. More than twenty causes, physical, mental and moral are assigned for debarring undesirable immigrants. Our ports of entry are located at New York, Boston, Montreal, Philadelphia, Baltimore, New Orleans, San Juan, San Francisco and Seattle. Ellis Island is the port through which the most of the immigrants pass and is a temporary home as well as a sifting place, for

often there are needs for detention, such as illness, waiting for friends, etc. Often there are as many as 2,000 lodging there. Representatives of missionary and philanthropic aid societies, speaking almost every known tongue, are always there to welcome these new people.

The State supplies information to newly arrived immigrants concerning resources, products and physical characteristics of each state in the Union and publishes such information in all languages. This aids in distribution.

Again the government aids the 2,500 naturalization courts by presenting their findings to such courts. "Obviously this work of making American sovereigns ought to be guarded and strengthened to the utmost for there are enough foreign born to displace the entire population of nineteen states."

Education is the chief governmental activity in behalf of the new Americans. "Not only is the school the chief agency of the State in Americanization but that has become the chief work of the schools. In the day school the foreign children learn rapidly our language and customs and the average child becomes Americanized quickly. The seemingly stupid little Polish, Slavish, Italian or Jewish boy or girl entering our public schools not knowing a word of English, in a few years with scarcely a foreign accent and with the greatest enthusiasm will be singing, 'My Country 'Tis of Thee' and celebrating the birthday of the Father of our Country with the same, or even more, interest than the average American child." Jacob Riis said, "Every lesson of cleanliness, of order, and English taught at school is reflected in some wretched home and rehearsed there as far as limited opportunities will allow. No demonstration of soap and water upon a dirty little face but widens the sphere of these chief promoters of education in the slums." Recognizing the vital place the public schools hold in our national life it behooves all Christian people to see that the institution is not only preserved but improved. Though there is compulsory education in almost all of our states yet there are thousands of boys and girls who are in sweat shops, mines, mills, factories, beet fields, and fruit harvests. Night schools are held in many cities and are invaluable. Many a foreign-speaking man and woman after a day of hard toil gladly spends a few hours learning the language and customs of their adopted land.

Again, the State places libraries in many cities that provide books for the foreign-speaking in their languages. The first Branch of the Rochester Public Library was opened for the Poles.

The Bureau of Industries and Immigration thus sets forth its purpose: "Believing that an alien's first impression, his first experiences on arrival and his first contact with American institutions, are the most lasting; that if his property rights and liberty are not respected on his arrival he cannot be expected to respect those of people resident here; and that if he has not been given a square deal he will later visit his early experience upon his newly arrived brother; the State has undertaken, so far as its facilities permit, to make

these early experiences, forces for real civilization."

Were the purpose accomplished exploitation of immigrants by hotels and transfer companies, outrageous conditions of labor and many forms of wrong would be righted.

There are agencies at work in the interest of the immigrant that are not governmental nor yet religious and are termed

SOCIAL OR SOCIETY AGENCIES

The North American Civic League "seek to educate the older Americans to sustain appreciative relations with the new Americans and to educate the latter in American speech and duties. It sends 'domestic educators' into immigrant communities and homes. The Immigrant's Protective League of Chicago is doing similar work. Agents of the well-known Travelers' Aid Society meet trains and steamers and assist the confused traveler on his way. There are about thirty nationality organizations who care for their own countrymen at the ports of entry. There are more than a dozen Immigrant Homes in New York alone, some under racial and others under denominational care." Prof. Commons says, "The Labor Union is at present the strongest Americanizing force. . . . When the Union was organized the antagonisms of race, religion and faction were eliminated. The sense of a common cause and more than all else, a sense of individual rights of men, have come to these people through the organization of their labor Unions and could in no other way, for the Union appeals to their necessities, while other forces appeal to their prejudices." The Y. W. and Y. M. C. A. are doing a wonderful and definite work for the immigrant and there are several hundred "social settlements" which serve the foreigner irrespective of creed or race. About half of these are under the auspices of churches while others are conducted "under the motives which are energized in the world by the ministry and teaching of Jesus."

RESPONSIBILITY OF THE CHURCH

Americanization is the duty of the state but Christianization is the duty of the Church. Four-fifths of our non-speaking immigrants have come from countries where the Bible is not an open book. The gospel must be carried to them, churches and Sabbath Schools must be planted within their midst, men and women filled with love for God and man and full of genuine enthusiasm for the extension of the Kingdom must be the workers. Church agencies start with the individual, enlist congregations, extend through the entire denomination and finally effect interdenominational cooperation.

We are acquainted with The Home Missions' Coun-

SYRIAN MISSION, FALLS RIVER, MASS.

cil whose policy and effort with the immigrant is thus set forth: "No missionary effort duplicated; no missionary funds wasted; all studying the work of each; each working for the success of all; progress by reciprocity, and spiritual conquest through missionary cooperation."

The Council of Women for Home Missions, with which we are acquainted through their selection of our Home Mission texts, have a standing Committee which emphasizes the work of teaching English to the immigrant through Biblical material, thus acquainting him with the Biblical ideals that have shaped our nation.

The American Bible Society carries on its work at ports of entry and also in the homes of immigrants. "We cannot wait until the immigrants learn to speak English. In some sections of the country Scriptures in as many as sixty-two different languages have been needed, many of which are unfamiliar to us even by name, as the Bicol, Ibanag, Oranberg, Panayan Tagalog, etc."

The Daily Vacation Bible Schools Association is affording instruction to thousands of boys and girls in the cities, a very large percentage of whom are children of foreign-speaking parents. These schools not only teach the children but are training schools for the teachers who often are college young men and women who anticipate entering similar work.

The W. C. T. U., a national Christian organization, has a department that distributes literature to the foreign-speaking people and which also urges local interests by the local organizations.

The American Tract Society gives about half of its work to the foreigners, an invaluable work. The pastor of one of our Italian churches in New York says this, "Remember I was led to Christ by a tract when I was working as a water boy in Plainfield, N. J." and Rev. Testa appreciating their value has written and printed several in both English and Italian.

Denominational work among the immigrants is done through various church organizations, General Missionary Boards, Women's Boards, Publication Boards, Theological Seminaries, State and other District Bodies, etc. Many local churches have established Institutional Churches, Branch Centers, and Neighborhood Churches.

With 4,000,000 unassimilated foreign-speaking people there remains much land to be possessed by the Church. What is our denomination doing?

OUR WORK AMONG THE FOREIGN-SPEAKING

The work of our church among the foreign-speaking people of our country began in the 90's and now extends from the Atlantic to the Pacific. The work though not extensive has been fruitful. Our text gives a list of the places in which we are engaged in this work. We as an organization of our church are especially interested in those stations for which we are responsible. Our last annual report presents most interesting reports of our work and workers. Mrs. Grace Balducci is our missionary in St. Peter's Italian United Presbyterian Church in Brooklyn, N. Y. which is in the midst of 40,000 Italians and is the only regular Protestant church among that group. She made 879 visits in homes last year; the Sabbath

School enrollment is 95 including 16 new scholars; 173 Bible and Scripture portions have been distributed free; there is a sewing class and a Junior organization. Mrs. Balducci writes, "Cold statistics are dry and do not tell all the facts connected with the work. I go into families as the friend to read the Bible to women and children, to instruct the ignorant, to cheer the faint and comfort the afflicted and to warn sinners. The pastor goes with me when men are to be reached and often we convince them to permit their children to come to Sabbath School."

Mrs. Caliandro, who addressed our W. G. M. S. Convention at Buffalo a few years ago, tells of their work in the Italian United Presbyterian Church in West New York, N. J. during the past year. Twelve new families have been interested, new children attend classes and some parents attend the Italian services; Bible instruction is given at a fine week day school of Christian Education. The young people learn to know and to love the Bible. They have committed John 14, Psalms 1,121,113 and twenty-five other verses of Scripture. Classes in music and sewing are held regularly and a cadet corps interests the boys; the Intermediates are raising money to purchase a Lighted Cross for the church, the Y. P. C. U. has charge of the evening English service, a Girl Choir provides music for the morning service and special services; Bibles, Testaments and Leaflets have been given out and Wednesday evening services consist of Bible Study and prayer in Italian. May we not add our petition to that of Mrs. Caliandro "for the constant help of the Father that our endeavors to make the power of Jesus Christ felt in the lives of men, women, and children, may continue to have His precious blessing"?

The Second Italian Church, Pittsburgh, has had its ups and downs as so many outposts have had due to the ever changing multitude. The Junior Congregation which is held after the Sabbath School has been well attended, the offerings are excellent, $26 for a Thank-Offering, $25 for the Home Board and $16 for a pastor in Italy. Mrs. Ciancio, the missionary, has been using pictures of the Life of Christ Wednesday evenings which accounts largely for the increase in attendance from 15 to 50. She says God has greatly blessed the work there the past year.

Mrs. Grace Welch Lieske closes her extended report of the work at Langeloth and Slovan with this thought, "Surely God has had a great purpose in bringing together people from so many different parts of our country and many countries of Europe so that only heaven will reveal that purpose fulfilled."

Josiah Strong once said that an essential qualification of a missionary in congested sections of our cities was to "be able to smile entrancingly in all languages." These reports suggest that our missionaries have that qualification.

WHAT OF THE FUTURE OF OUR WORK AMONG THE FOREIGN-SPEAKING?

"Because of the urgency of the General Assembly's program for enlarging the Home Mission work in our

FRENCH MISSION, McDONALD, PA.

presbyteries, the Board has been seeking to transfer its alien work to individual congregations, to presbyteries or other agencies." The support of two missions has been assumed by congregations located in the same city. The Third Church of Pittsburgh assumes the responsibility of the First Italian Church, Pittsburgh, and the Parnassus church that of the Inter-racial Church in Parnassus.

OUR INDIVIDUAL RESPONSIBILITY

All missionary endeavor comes back to, "Lord, what wilt thou have ME to do?" Machinery cannot evangelize nor assimilate human beings. No larger service can be rendered to the Lord, to our country or to the world than to count as brethren these new neighbors from over the seas. Their problem is a personal one, they just need real friends and it is ours to supply that friendship. There is a hospice in the Alps we are told dedicated to the wayworn traveler. When one such comes those who serve and watch are instructed to call the Mother Superior with these words, "The *Master* is come and *calleth* for thee". The *Master* is surely *calling* for *Christian America* through these new immigrants.

"Michael Angelo carved a beautiful angel out of an unsightly, dirty, discarded block of marble. One greater than Michael Angelo is here and *you* may *lead* the most uncouth immigrant to Him, and He will make a saint out of him, fit to sit in the high places with Christ Jesus. Will you do it?"

THE OUTCOME

"The immigrants are going to foreignize and paganize America if we Americans do not Americanize and Christianize them." And are we not a part of *God's world program?* Has He not made it possible to save the world through these millions? The story is told that Baron Levay was about to address a meeting in a little Slovak village of about 3,000 inhabitants. He had scarcely begun when he was requested to speak in English as they did not speak Magyar. He then discovered that 80 per cent of the inhabitants were returned immigrants from America. They had taken back with them what they had learned in America. *What was it?* "We can send no missionary equal in power and influence to the blood relations with the love of God in his heart and Christian principles in his head."

"The stranger that sojourneth with you shall be unto you as the home born among you, and thou shalt love him as thyself; for ye were strangers in the land."

PROGRAM SUGGESTIONS FOR CHAPTER V

Devotional Service.

Songs—"We've a Story to Tell to the Nations", Bible Songs Hymnal 268.

"Tell All the World", Bible Songs Hymnal, 105.

Bible Message—"Who is my Neighbor?" Luke 10:25-37.

Posters—A Large Compass. Written or printed underneath, "All ends of the earth" have come to America.

"Give ye them to eat."

Or, Goddess of Liberty and Bible.

Ex-Vice-President Marshall said if he had his way a Bible would supplant the torch in the hand of the Goddess of Liberty.

Or, American flag with list of different nationalities who live under its protection.

Invitations—Flag "sticker" placed on invitation card.

Or, Present population of the United States.

Unassimilated population of United States. What shall we do about it?

Favors at Social Hour (With or without refreshments).

Folders containing the names of the missionaries working under the Women's Board.

Roll Call might be answered by each one present telling of her own nationality and what contribution it has made to American life.

Vignettes

Pictures of the Daily Life of a Home Missionary

By Mrs. Maude Morrison, Hickory, Pa.

"A LITTLE BIT OF LOVE."

WHEN a new family comes to us we ask for no credentials. There are no restrictions of color or creed or previous conditions of sin or servitude. If the opportunity presents itself we must help the new family.

One day I learned that in a certain house a man was very ill. I called to see what help I could render. I found that the wife could not speak a word of English. A child probably four years of age, was clinging to her dress and both mother and child seemed very much frightened. After trying in vain to make the mother understand me, I left, feeling that my visit had been in vain. I knew they were in distress so I began to take food and clothes to them. When I found the woman would not accept anything from my hand I placed things on the table and went my way. One day I heard a moan from another room and was able to make the woman understand that I wished to speak to her husband. After that it was easier. The husband spoke a little English and from him I learned of the great fear of the wife. Fearing separation from her husband she was trying to keep me out. These poor folks had no money for rent, very little for food and anyone who came to the door might be someone to put them out, or take him away "where they take sick folks and put wife and little one in street—no where to go". After a little rest he added, "This way we all starve, but we be together."

An arrangement was made to provide rent, food and fuel. We visited them often talking with them and trying to cheer them up. For a long time the man would not consent to

JUNIORS SPENDING A HAPPY DAY AT THE MISSION HOUSE, WESTLAND, PA.
The women are Mrs. Morrison and two of our women who helped cook the chicken dinner that was served at noon.

Cut furnished from Mrs. George Moore Memorial Fund.

our reading or having prayer with them. He would always say, "No money to pay, and God no care for us." There came a day when he was too ill to resist and we prayed for him and his family. After that when I visited him, when I was about to go he would cross his hands and close his eyes, his mute way of asking for prayer.

One strange thing that grieved me greatly was that I could never bring a smile to one of their faces until one day I took a doll to the little girl. Unsmiling she hugged it to her breast and looked at me in wonder. Disappointed, I passed in to see the father who was suffering greatly. When he saw his little one with the doll, a wonderful smile illuminated his face and found reflection in that of the wife and child. What food and clothing had failed to do, a little real love had accomplished. Our friend went home shortly after that and I believe he will be waiting at the Beautiful Golden Gate with a smile upon his face. A broken and bruised body often affords God's children a great opportunity for teaching the love of Christ.

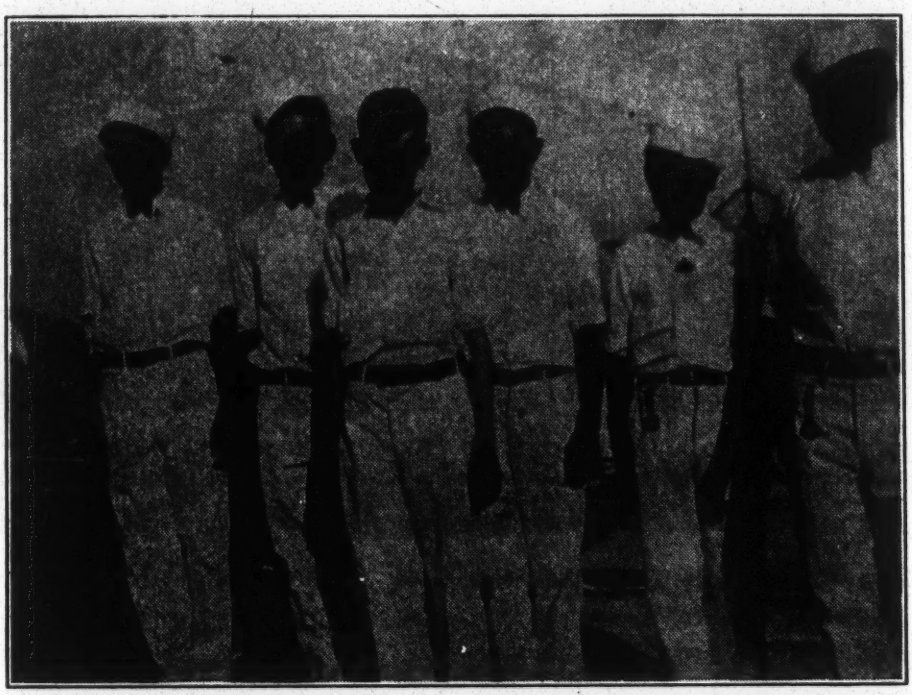
"GOOD FRIEND"

One morning I was handed a scrap of paper by a little seven year old lad. It read: "My friend, come, much trouble." It was unsigned and the boy would only say "Me show." I followed him many blocks when at last he showed me a house and darted away.

My rap was answered by a woman I had met many times. This was her daughter's home. In one corner of the room on a bed lay a young wom-

an, very ill, and close by her a little open casket. I was told of the other little ones that had died one at three months, another at six months. The husband was very anxious to have children and could not love a wife whose babies all died. The mother was grieving because her little ones were, as she believed, all lost, having died unbaptized. "Man, he no bring priest. Will kind friend ask God not to be so mad at poor girl?" After prayer, the sorrowing mother begged, "You come tomorrow; you come say prayer for baby." I said "I shall bring our Pastor who will hold a little service." "No, no, my man no let; but good friend go everywhere; he no think nothing you come." Looking at the face of the heart broken mother, I resolved that her baby should have a funeral service.

I found the father drinking with his sympathizing neighbors. "Me no want funeral; me much trouble; wife no good, babies all die. No priest come; me no money." But I told him my pastor would come without money. Emphatically he replied, "He no can come; priest all mad, friends all mad." "Then may I come?" I asked "and sing and pray and read from my Bible?" "How much him cost?" was the next question. "Not a penney" I replied. Grudgingly he said, "You want to come, you come." Remembering the little wife I said, "If you want me to come you ask me." And he did.



The "First Aid Team" made up of boys of different nationalities. Willard, American born, first to the right, is Captain.
Cut furnished from Mrs. George Moore Memorial Fund.

The following day he seemed pleased to have the service. I remained to comfort the little wife and told her again and again how Jesus took the little ones in His arms and blessed them. At last she understood that her little ones were safe in the arms of Jesus and she could go to them some day if she would only love and serve Him.

Thus in the many of the homes of

our New Americans, women wait for the Gospel message.

Willard is an American boy very proud of his First Aid Team and the medals his teams have won.

Cut furnished from Mrs. George Moore Memorial Fund.

"REWARD"

Two little alien children from Belgium came years ago to the United States. The little girl had no mother and came to this strange country with her father, settling in a mining town in Pennsylvania. The boy's parents settled in the same town. Both families suffered hardships for some time before they obtained work. Because of numerous misfortunes these two children grew to manhood and womanhood with little schooling and few advantages. They married and became the parents of five children. Through their efforts and good management they were able to buy a farm. The two older children had miles to walk to the country school, but they were faithful in attendance. Here the friend was a teacher, a woman of outstanding personality, and one deeply interested in all her pupils. She took special pains to help these children to speak correct English.

As the children began to receive more education, the parents began to prosper! The two youngest daughters are now Juniors in a near-by high school and are star forwards in the Basket Ball team. This autumn, Katherine was chosen by the teachers to represent their school at a farm demonstration in Harrisburg. Katherine and two other girls were to demonstrate "Salads". The eldest girl is one of our best workers in our Mission. Last year she was one of the teachers in the Daily Vacation Bible School. She renders valuable help in many departments of the work.

America, my country, brave souls gave thee birth—
They yearned for a haven of freedom on earth;
And when thy proud flag to the winds was unfurled,
There came to thy shores the oppressed of the world.
Thy milk and thy honey flow freely for all—
Who takes of thy bounty shall come at thy call;
Who quaffs of thy nectar of freedom shall say:
America, my country, command, I obey!

Foreign Correspondence

ABYSSINIA

Mrs. J. S. Maxwell, Editor, Sayo, Abyssinia.

MERRY CHRISTMAS IN ABYSSINIA

By Mrs. J. S. Maxwell, Sayo, Abyssinia

When I was a little girl in the public schools, I delighted in the spelling lesson and the hour for arithmetic, but when the teacher said, "Now children, for tomorrow's language lesson, please, write two pages describing any animal" or "please, write a story containing several lines of conversation" or any other "please write", how I disliked it! Surely there was no animal so hard to describe that it would require two pages; in fact, how could I write two pages on any subject? I would think and think until the last half hour before the class would be called the next day, and then hurriedly write down a few sentences of meager material hoping I might not be called on to recite.

Long ago I found that there was plenty to write on the average subject, but once again I wonder "what to write, what to write." This time it isn't from lack of material but because we want you to know our mission field, and we feel that there is much yet to be written and re-written that you may know our people and their needs. Letters have come from women really interested in missions, asking how many nurses there are at Sayo, how many other doctors, if we suffer from the heat, and many other such questions. No doubt there is just as little known about Gorei and Addis Ababa, and we want you to know all you can about us, so, if you will let *us know* what *you* would like to *know*, I'm sure all the women in our field will be glad to write on those very things.

THE FAMILY GATHERING

This time I want to tell you about this Christmas here at Sayo. Usually in these small stations Christmas is a very different thing from the Christmas we grew up to know in America. There are only a few adults and a few children, there is no snow, not even cold weather, no evergreens, no mistletoe, no holly, and no Christmas spirit in the air, for no one else is celebrating Christmas. But this year we had a new experience here. It so happened that it was Sayo's "turn" to have the Annual Business meeting of the whole Mission, and for weeks we looked forward to the coming of our fellow missionaries for this meeting. The date had been set so that the meeting would have closed a week before Christmas and our friends would have been on their mules riding back to their stations, but after some of them started on their way here, they took ill and were delayed almost a week. So while it was hard on them, it was very nice for us, for, then the business meeting was postponed a week and we had eighteen grown-ups and nine children. My, what a Christmas that in itself makes out here! for the best part of the day was the fellowship with these friends.

CAROLS

During the days just preceding Christmas there were the usual mysterious preparations and the children were getting more excited each day, until finally the evening came when they could hang up their stockings. Then they thought they could never sleep through till morning, but to the surprise of both children and parents, before it was yet light, we were awakened by the singing of Christmas carols and as we listened, we knew it was the eight young ladies, four from Addis Ababa, two from Gorei and our own two. I don't know when any music ever sounded sweeter, and we enjoyed every minute of it, for we knew it

would be many a year before there were eight young ladies to awaken us with carols. During the singing I think the children forgot all about their stockings, but as soon as the young ladies had gone, they remembered and what fun it was to find all the secrets those stockings held.

THE TREE

The next pleasure was a Christmas breakfast at the home of Rev. and Mrs. Bruce Buchanan. This, like the carols, was "sort of an EXTRA", but how much of joy it added to the day to be together in the beauty of the morning. After this delicious meal we assembled in the living room around a beautifully decorated tree, and a real live Santa Claus made his appearance amidst shouts from the little folks. After Santa had been very generous to each one present, the little folks spent the morning with their new toys, and the housekeepers still had dishes to prepare for the dinner. This meal we enjoyed at the home of Mr. and Mrs. Duncan Henry, and it was a real Christmas dinner. After these happy occasions had followed so closely one after the other, we were all ready to spend the evening at home.

THE BEST GIFT

We felt at our house that Santa had stayed a little over time, for two days after Christmas a fine baby boy came to live with us, and thus came the climax of one of the finest Christmas seasons we have ever known, and I'm sure it was one of the finest that was ever spent in a little mission station. As I write this, the drum of the medicine man, who lives nearby, is pounding away calling his followers to come and worship him. How we wish that he might come to know the joy of worshipping "the babe in the manger" instead of being worshipped and deceiving the multitudes.

SUDAN

Mrs. R. F. Shields, Editor

WHITE GIFT CHRISTMAS AT DOLEIB HILL, 1930

By Mrs. H. P. Gephardt, Doleib Hill, The Sudan.

Christmas day dawned clear and fair, but before noon and until four p.m. the thermometer stood at 104 degrees Fahrenheit, so our Christmas weather was not so suggestive of the occasion as it was with you folks in the homeland.

It was an interesting day, as we changed the usual Christmas plan of giving the Shullas a big feed to asking them to give a freewill offering to help and cheer the needy and sick in the nearby villages. This was the first time they had been asked for such a contribution.

Mr. Heasty had talked to some of the Christians to get their advice and opinion as to the ones most needy and what to give them. They decided that the best time to bring the offering was at the Christmas service to be held at nine o'clock. The gift to each was to be a cloth (four or five yards of unbleached muslin). This, the recipient could put on and wear whereas if it were food, others would help eat it who could get food for themselves. The people did not seem to get the idea clearly in their heads even after the explanation and announcement the Sabbath before Christmas. But when the offering was being taken and they had heard the Christmas story, they seemed to get the idea. Or perhaps some gave because others were giving. Nevertheless their offering was something for them and the Church to be proud of —$26.00 of which at least $20.00 was Shulla offering.

The cloth was bought and the gifts were distributed with the telling of the Christmas story to some who

never knew before what joy there is in receiving a cloth without begging for it. Rumors are that if we had asked in the villages for an offering it would have been given. The Shullas seem to be enthused and also proud over the way the people received their gifts.

The following is an account of the distribution of some of the gifts written by one of the Shulla boys. It is copied just as he wrote it.

THIS IS THE STORY OF THE CHRISTMAS DAY IN 1930

By La Amoleker.

On the Christmas Day we went among the villages to gave the poor people things for the Christmas. We found a certain man who was ill for many years and I went in to him, he lying down for he is nearly die he looked at me and gave me greeting. Then I placed cloth down in his face, he asked me as he thought I am the one who is going to give him the gift. And by hearing that day was the Christmas Day he was amazed, and he thanks God very much. He said if I will get better I shall wearing it among the people so they may know what it come from. If God will call me the people will bury me with it. But in about two or three days he died and the people took the cloth that from the Christians and buried him.

Then we went to another village and found a woman, the first we sang a song about Jesus. And the people near by ran to us and they heard the lesson about the Christmas Day. And we gave her cloth and she dropped her an old cloth and dressed with the new cloth then she followed after us among the villages. She likes to hear about the lesson of the Christmas Day. She looked happy.

Some of us went to other villages they said they found a man by the name Col Akany. He is a very poor and foolish they gave him cloth and he thanked God . When people heard about the Christmas some said Jesus is the Son of God. For the Christians had done a good plan in this year.

We visited another woman, and she was looking toward us as she heard from the people that the poor people will get something on the Christmas Day. Of course she wore a bad cloth. she said one of Egyptian man from Taufikia gave it to me last year. She was pleased, name is Myapadyet.

Dak one of the Christians went to taked the gifts to the village South of the Mission Compound. Said he found two men, their names Oywac and Nyawelo he told about the Christmas Day. Those men had nothing to say, for they are foolish. But Dak said they were very much glad to have the new clothes.

Some Christian went accross the river and they went to a woman name Nyaba they told her about Christmas. They gave her cloth and she knelt down and prayed the God. She said God is great I am saved from the cold. They visited another woman call Bwoc. She has no cloth but wearing the sheep skin when she received the new cloth she threw away the sheep skin and pleased and called some people to hear the lesson for the Christmas Day.

Some Christians among the Shullas were very much pleased on the Christmas. and they said they will do the best thing next year more than this year.

"ZAAR"

By Miss Frances Turk,
Khartum North, Sudan

A Zarr seems to be the conclusion diagnosis for all imaginary, chronic, or incurable diseases such as nervousness, hysteria, continued headaches, paralysis, tuberculosis, etc. It is a condition found usually in young, vivacious adults. The title literally means a visit made by an evil spirit. However, the people here believe that once a person is visited by any of the evil spirits he will most likely never be free again and all his life must be subject to periods during which he

will have need to resort to all manner of conduct such as his evil spirit desires in order that the spirit be appeased and that he will not care to harm him whom he holds in his power.

The evil spirit, once having a hold on a body, reveals himself through some form of disease imaginary or otherwise. This disease cannot be combated except the person affected supplies all the many desires supposedly characteristic of this particular spirit. These spirits are many, their desires too numerous to mention and their evil influences as detrimental as are even the influences of the devils of our acquaintance. In my attempt to picture to you one phase of the work of the devil through superstition in the lives of the people among whom we live and try to work, I shall cite one incident of my experience.

THE BLACK SHEEP

I accepted an invitation to visit a very well known Sudanese family during the week they were having their "Zaar" celebration to which they had resorted in their extremity to find healing for their much loved son and brother. For weeks we had been hearing of their elaborate preparations and the expenditure of practically all they possessed in order to leave not a stone unturned that might contribute to the restoration of health to their son. For days they had searched for a black sheep to be killed on a certain day because neighbors had told them that this stubborn disease was surely caused by a spirit that was not known to them but, they said further, that it must be a spirit peculiar to the Sudanese and that such a spirit would desire to drink the blood of a black sheep. The sheep was found after much searching and the day I visited I found it waiting to be slaughtered on the last day of the celebration.

One of our teachers and I chose to go the day before the last of this feast. We were very cordially welcomed into the home and since the dance was in progress were immediately ushered to a tiny window through which we could peer onto the activities within. The tiny room was mud-walled. The ceiling was a straw mat. For light there was a small door and two windows—one tightly stuffed and the other through which we peered. Though it was early in the afternoon yet the room was dark and a little candle was doing its best to dispel the prevailing gloom. Two old women whose faces were black and hard, drummed with all their might upon two huge native-made drums. Squatting on mat rugs about the room were about 20 women and girls droning to the beating of the drums words that were meaningless to me. Four young women were madly dancing and jumping in the middle of the room and in one corner sat the patient in whose honor this affair was being given. He soon rose and joined in the dance. A tall gaunt Sudanese, about 28 years of age, exceedingly emaciated, very yellow and pepless. He had been suffering from dysentery for the past three years. Soon after the onset of the disease, being a Government employee, he went to the Civil Hospital where he was treated but not cured before his dismissal. He returned to his home where friends daily flocked to see him. Each friend advised some remedy of home fame. These remedies, if they proved pleasant he took but usually bottles upon bottles of all sorts of home cure, untouched, grace the humble abode. Thus three years whiled away and the patient has been growing steadily worse. Finally some friend suggested that he was possessed by an evil spirit of some kind.

THE COVETOUS SPIRIT

Therefore, a relative took the patient to a "Feki" (holy man). In case the patient is not able to go or be taken a piece of any of his belongings such as a handkerchief, a turban, his sibha (rosary) etc., will suffice.

Over whatever is brought, the "Feki" burns incense. By means of the various aromatic materials exhaled through the burning process the patient, whether present or absent, becomes "spirit filled". Then the "Feki" procures a book dealing on magic. On every page of this book are written the various natures of evil spirit. The index to the particular spirit will be the anatomic location of the ailment. No two evil spirits have power over the same part of the body and, of course, each devil displays his own symptoms. Having opened the page dealing with abdominal disturbances the holy man asks for his pay and as soon as the money is paid he tells them the name of the evil spirit responsible for the patient's trouble. Then the sick is taken to his home. Since a cure is so much desired and this process of obtaining it so very expensive the patient or relatives, if they be poor and unable to buy what is needed, will immediately begin begging the necessary amount of money to buy the many things that the patient's peculiar spirit insists upon having for his appeasement. These articles may be such as a gold ring, a necklace, earrings, gold trinkets for the head, silver or gold anklets for the feet, a gold headed cane, a fan, silk coverings or costumes such as they have seen on priests or their own religious men, or those peculiar to different nationalities, European hats, stockings, a rosary, in a line of food anything one could mention of such as they have seen or heard about, also these spirits desire liquor periodically. While I watched the performance two young women rose to dance. They seemed to both be possessed with the same evil spirit. This spirit seemed to want a pair of silver anklets. Both of these women spied a pair on one of the women present and you should have seen them both dashing for the anklets. They had a regular knockdown over them until the owner of the anklets promised to loan them for a little while to each. The same thing happened over a silk dress. There was just the one gaudy dress of Sudanese silk (the material is not Sudan made but only appeals to their tastes especially) on the premises and it appealed to the same spirit in the two women. They fought over the dress until shreds were had by each.

THE INVITATION

When all things are ready the patient's family call the "Ummieh" (a leader of those who have power to appease devils). She comes three successive days burning incense before and over the patient for which task she receives 20 piasters ($1.00) daily. This money she places under the patient's head while it is being accumulated but takes it at the end of the three days. At the beginning of the fourth day she anoints the patient with henna applying it first on the palms of his hands and then upon the soles of his feet and later anoints his whole body with a perfumed oil. While the "Ummieh" works over the patient the family proclaims over the village and to friends and relatives their intention to make a Zaar feast, and invites them all to come.

The news soon spreads and all friends, relatives and acquaintances who are possessed begin making preparations to celebrate with the sick man but for their own benefit. Many come just because their quiet lives have grown too monotonous to endure, but there are many who come, just as I went, curious to see how it is all done.

THE DANCE

A room is made ready by being emptied of all its furnishings. Straw mats are spread about on the ground. Upon the mats around the room, at noon of the first day of the performance, the participants gather to await the first sound of the drum. The drumming is done by the "Ummieh" herself and usually she has a couple of women to assist her. As the music starts the "Ummieh" announces what

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spirit the tune and song represent. (The announcing is timely for they have just one and the same tune for all their songs). Immediately those possessed by that spirit begin to dance. There seems to be one restriction to the participants, i.e. only those who have made feasts at which they have killed sheep are allowed to dance standing up. All others dance by moving their bodies only from the waist up. While the dance is on, pots of incense are placed over the room and soon the tiny room is so thick with smoke, aromatic oils and perspiration that even peering in at the window one is nearly overcome. As I watched, the sick man called for a green silk dress and scarf to match. Both were given him and he hurriedly put them over his long white gown, rose up and began his jumping over the room. For about five minutes he kept it up appearing more ghastly as he became more fatigued. Soon he began casting off the fancy dress and scarf and I could hear all over the room as the women remarked to each other that this outfit did not please this evil spirit and, therefore, he cast it off. Soon the patient called for a length of Sudanese red silk. It was soon brought and he put it on but it met with the same fate. Helpless and weary he threw himself into his little corner where an old, witchy looking woman soon found him and began kneading his whole body all the while talking to the evil spirit entreating him to let the sick man rest for they had surely done everything in their power to please him.

The dance is surely neither beautiful nor artistic. Men and women dance separately. I can hardly describe their movements. It all seems to be a slow pushing of their feet around the room grunting and shaking as they go. When they become weary beyond reason they may squat on the floor and begin pounding the floor and the wall with their arms and heads. They go through all sorts of contortions and abuses until some of their neighbors come and try to reason with their devils to let them rest. Then the music stops and they all rest. But soon the old "Ummieh" is at it again, the same tune but a new song this time. This evil spirit they called "the Virgin Mary". I asked why the name but none would tell. I really doubt if they could give an explanation unless that some Christian had acted possessed and they gave his evil spirit that name. One very pretty girl got up to dance. Her spirit seemed to crave a woman's hat. The dancer kept looking and looking at me and first thing I knew the teacher who had taken me to this affair grabbed my hat just as the dancer reached out of the window to get it. It all happened so quickly that for a moment I was dazed. But my hat was rescued at any rate. These evil spirits are not supposed to be denied anything. If their requests are not granted and the possessed grows worse or may even die the blame will fall upon the one who withheld that which the spirit wanted, therefore, the evil spirit slew the patient.

THE FEAST

Thus with very little variation they while away three, five or seven days. The patient will participate as much as his strength permits. If too ill to take part he will just lie on a mat in a corner and look on. Six hours each day the music and dancing last. This usually starts at noon and continues through the afternoon until the early evening. During the afternoon the participants are fed twice and coffee is given them as they request it.

On the evening of the day before the last, while I watched, a small table

was brought into the room and placed in the center. Around it rose six women and the tottery patient. There seemed to be no significance in the number except these were the sum in the room of those who had made such feasts previously. As they stood about the table bags of food, spices, soap, candles, perfumes, peanuts, candy, bottles of butter and oil, bluing, henna, pieces of clothing and anything that might in any way be needed or called for in the running of the average Sudanese well-to-do home was procured and piled upon this table in the center of the room. It represented the wealth of the family and it was all being offered for the healing of one of their members, but I noticed that it all went to the witchy looking old "Ummieh" who managed the show.

One the evening of the last day the black sheep was killed. While the killing was being done the patient was danced nearly to death. Then they brought in to him the blood of this newly killed sheep and he drank it. That is, they say that it is not he but his spirit that did the drinking. The meat was all cooked and all but the head was eaten as soon as they had finished cooking it. This brought to conclusion the days of dancing. The next morning the patient was awakened very early. He was given a bath, his body anointed once more with oil and perfume, and dressed in his usual wear. The guests of the week gathered once more with the family and assisted in the conducting the patient to the bank of the Nile. At the water's edge the whole company paused while the "Ummieh" washed the sick man's face, hands, and feet and placed a small branch of a date palm in his right hand. Then he remained motionless while one of the "Ummieh's" assistants did her share in the ceremony. She had brought with her a gourd containing food. This she raised over the patient saying a few remarks as she did so then lowered it to the ground. Opening the utensil she brought out the cooked head of yesterday's sheep. With a huge knife she broke it and gave to the sick man a bit of each of its contents, the brain, the tongue, the eye, the ear, etc. As soon as this sampling was over the whole group silently returned to the sick man's home. There they led him to the chamber where the festivity had taken place and left him, isolated from all save his aged mother who alone ministered to his needs, for seven days. On the eighth day he was released and friends came and congratulated him on his courageous behavior during the strenuous week and to wish him well.

Occasions such as I have tried to describe go on about us most of the time. They seem to furnish a little entertainment, something exciting, a vent for pent feelings and excess energies of the young people of the Sudan. A young wife sometimes uses these possessions as alibis for procuring articles of clothing or jewelry which her husband has either refused or neglected to give her. She works herself into a tantrum and first thing you know some one has made the diagnosis of "possession" and she immediately begins to gather those things for which she has been longing. The husband meekly acquiesces because he is afraid to oppose her lest some evil caused by his wife's evil spirit come upon him.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

BUSY SCHOOL DAYS

By Miss Nellie C. Smith, Minia, Egypt

I wonder what our teachers in America would think of teaching from eight o'clock to four, five days in the week, then from eight to twelve on Saturday, then teach the same girls in Sabbath School on Sabbath afternoon. This is what we are doing just now though only part of the teachers have this amount of work to do. In the school we have seven grades, three of which are called beginners, and the upper four are called primary classes, at the end of the seventh year the pupils go up for the government primary examinations. The beginners' classes are dismissed at 3:15 every day, while it is only the fourth year which has classes on Saturday morning, besides having some extra periods during the week. They are getting ready for this public examination so it seems wiser to give them a little extra time. They will be examined in Arabic, English, Arithmetic, Geography, History, Object Lessons, Hygiene, and Drawing, and it is a rather stiff examination. Last year was the first year that the girls from our school had entered the examination and only one girl went up but she passed, so this year we hope to have about twelve. If they all pass, it will be a good advertisement for our school, especially as the people are beginning to want government certificates and to plan for higher education for their girls.

We are under government inspection and we are urged to send all the girls in the 4th year to the examination, but we have some who are weak, because of the changes that have been made in the program lately and the combining of two classes, and others who are poor and do not want to pay the ten dollars which it costs to enter this examination. Formerly it was only the boys who took this certificate but each year, more and more girls are entering it, as they want to go to higher schools and prepare for work of some kind. Until this year the girls were given five years in the primary school to cover the same work as the boys did in four years, because it was thought that girls could not learn as fast as boys. But now it has been discovered that girls have fewer distractions and can learn just as well as boys, so the two courses have been made exactly the same.

Just now we are busy getting ready for a visit of the King to Minia. He is to be here two days and so we must decorate the school. This morning a notice came that the schools, girls and teachers, are to stand in the street one afternoon and again the next morning, while the King passes by. Don't envy us, for it will mean hours of standing in the hot sun, but we want to do our duty to the King of the land, and may we be able to teach our girls even greater love and loyalty to the King of Kings.

Pray for us that we may never lose sight of the great aim of our work, not only the educating of the minds, but the saving of the souls of our girls and the building of them up in the Christian faith and practice, that they may be a blessing to their homes and their country.

(The Girls' School at Minia is supported and supervised by the First United Presbyterian Church of that place. The Mission has appointed one of our lady missionaries as Superintendent of the School in response to the request of the Egyptian Congregation.—M. Finney.)

WHAT MADE THE DIFFERENCE?

By Mrs. Fay R. Reed, Minia, Egypt

It was fine to have that year at home and meet old friends and make new ones. But I'm tempted to say—you will forgive me, won't you?—it was still greater to get back to Egypt and be welcomed so heartily by mis-

sionaries and Egyptian friends that we were glad anew to be a part of this great work.

I was very glad to find the Women's Missionary Society which had been organized here last year getting along very well. I have attended two of their meetings. The vice-president a former Bible woman and now the wife of an elder, presided at the October meeting. She conducted a short devotional period and the program included the summary of a chapter of "From Jerusalem to Jerusalem" and stories and songs from some of the school girls. Helps for the meeting are printed each month in the Arabic Church Paper, *El Huda*. In answer to her name at roll call each woman present gave a verse from the Bible. Not quite every woman, for my name was called and I was so surprised to find my name already on the roll, that I could not remember one verse in Arabic. There was election of officers. All the former officers were re-elected except the president. She had moved away to another town. The new president promises to become a very able one. One of her first moves has been to change the time of meeting from the last Wednesday of the month to the first Wednesday. Her reason—most of the pay-days come the last of the month!

The Executive Committee decided to put me to work so they gave me the chairmanship of the Program Committee. At the meeting this month I added something to their program. The singing of the women was not at its best and we have started a fifteen minute song service for the opening of the meeting. I appointed myself leader, climbed upon a chair and had a very good time. A number of women said that they had enjoyed it, too.

But what a contrast in the condition of the women in a small village visited recently! We drove to the western side of the valley to the Joseph Canal, left the car and crossed in the ferry. We had a short walk along the canal before reaching the village. There are not many church members here but they have a church building started, though as yet it stands without roof, floor, doors, or windows. The small meeting was held in a room in a private home. Just men attended. How could women attend a meeting in a private house where no women lived! So although there are Christian women in this village, who must be hungry to hear the Word, they are denied the privilege of hearing for lack of a meeting place. And there is no place where they can invite their Mohammedan friends and neighbors to hear the Gospel. Let us hope and pray that this meeting place and several others in the same condition in this Minia district may soon be completed.

INDIA

Mrs. Osborne Crowe, Sialkot, India, Editor.

A MISSIONARY PREACHES IN A MOHAMMEDAN MOSQUE

The Jhelum camp is out in one of the desolate parts of this big non-Christian district, about eighty-five miles from home. Before us stretches a seemingly endless vastness of bad lands. They are magnificent in their granduer, and yet one wonders how anyone could exist in such barrenness. There are however, many villages tucked away in the heart of all this desolation, that have never been visited by missionaries before. Some of these villages have been recently made accessible to us through the opening of roads for lorries.

We were delighted the other day when the "Ilaqadar" from a big village about ten miles back in these bad lands, came to our camp and gave us a very pressing invitation to visit his village. He was a good old Mohammedan, with one of the most brilliant

henna beards imaginable, and yet he insisted that we go to Padshahane and preach the Way of Life and stay at his house for dinner and show the magic lantern pictures of Old Testament scenes and the Life of Christ. We were very glad to accept his hospitality. When we went on the day arranged, we found he had had coolies working several days, making the high places low and the low places high, in the road, which wound in and out and up and down through the bad lands, and finally ended in a big "Kas" at the opposite side of which, perched on a bluff about 400 feet above the river bed, was Padshahane. We had a royal reception and splendid opportunities for preaching. Hundreds of people gathered in the evening to see the pictures and hear the message. This was quite a contrast to the reception in Dhudial two nights later. It had been all arranged to show the pictures. and at the set time Mr. Gordon and his party went, but they had to stop before they were through on account of the unruly crowd, and finally were stoned out of town. This is the only time we have not been received this Fall, although the pictures have been shown in several villages. They have proved a great asset to the work. We have been surprised and pleased at the crowds of women who have come to see and hear.

In Mohra Maliaran, a very out-of-the-way place, we were surprised to find a very intelligent family who had spent the greater part of their lives in Bombay. The father had been a mess clerk in some regiment, and his daughters had a contact with English people that lent much to their refinement, compared with most village women. They greeted us with great kindness, and in no time had a real English tea ready for us. It was served in their drawing room that was decorated with everything imaginable, from Vick's salve and vinegar bottles, to shotguns and bicycles.

It is in these unfrequented places we have found a welcome we have never known before in this hard Mohammedan District.

Only last Friday we were in a village where six "Maulvies" (Mohammedan priests) and a large crowd of the faithful from that and surrounding villages, were gathered in the Mosque for "Friday prayers". Mr. Gordon had gathered a small crowd of men near the outskirts of the village, and was preaching to them, when the leading priest sent for him to come to the Mosque and address the people there. He gladly went, and within this citadel of Mohammedanism, preached Christ and Him crucified, with very little opposition. People are hungry and they do listen well and are exceedingly friendly, but for all that we cannot help being impressed with the fact that "the god of this world has blinded their minds", so they cannot see the truth.

—Quoted from the "News Notes".

JUNIOR RALLY

Plans for a Junior Rally in the bounds of the Rawalpindi Presbyterial were started soon after our Presbyterial met last Spring, and were carried on through the Summer by Miss Morrison, the Junior Secretary . It was decided to hold a Rally as early in the Autumn as a convenient time could be found. That day came on the 28th of November.

Arrangements were made; Campbellpur, Taxila and Abbottabad all agreed to cooperate and send delegates to Rawalpindi to unite with the two Junior Societies there. A committee met and prepared a three hour program, all of which was carried out with great spirit and cooperation by the eighty children and fifteen older people who helped.

The out-of-town delegates arrived on the morning train, eating their meal by the way; and left by the afternoon train. They were given a great send-off by all being taken to the station together in a lorry.

Each Society represented, did some stunt, and each one had a share in

the special Thank-Offering part of the program, by holding up colored banners, having Thanksgiving verses printed on them. Each Society had a different colored banner.

All the children present were divided into three groups; big boys, big girls and tinies. Each child had a colored rosette of tissue paper pinned on as he arrived; blue for the girls, red for the boys, and red and white for the tinies. The rosettes were a great feature in the eyes of the children.

During the display of Thank-Offering banners, the large banner, (awarded by the Presbyterial to the Junior Society showing the greatest progress during the year) was shown, and the Societies were urged to compete for this next year. The banner is held at present by the Rawalpindi Society. A good deal of enthusiasm was aroused, and we have heard since, that the Campbellpur Society has made great plans to win it next time.

Games were a feature of the program—the children being divided in the same groups as for meeting—under the leadership of Mrs. Downs, Mrs. Cummings and Miss Porter. Another feature of the Rally was an exhibit. This consisted of models of articles used in the home, which all Junior Societies in the Mission were asked to contribute this year for sending to America to the Junior exhibit at the W. G. M. S. convention. Each Society in our Presbyterial sent articles, and we collected a goodly number which were shown at the Rally. The object was explained to the children, thus giving them a personal interest in the plan.

And last, and by no means least, the "eats" were much appreciated and enjoyed.

The children and grown-ups alike, cooperated with great enthusiasm, and we had an orderly and responsive crowd. All participating, voted the Rally "a great success", and we hope to make it an annual feature, though we think the early Summer will be better for it than the Autumn.

—Quoted from the "News Notes".

OUR THANK-OFFERING MEETINGS

By Miss Nora Bashir-ud-din, Head Mistress of the Girls' Boarding School, Sialkot.

"It is a good thing to give thanks unto the Lord, and to sing praises unto Thy Name, O most High".

It is with the greatest of pleasure that I write these lines to let my readers know what the Sialkot Mission Girls' School Missionary Society did to help the Thank-Offering goal.

The goal set for this year was Rupees 3750, and we felt that we must work hard to reach it. We planned to have as many Thank-Offering meetings as could be, so that many Christian women might get a chance to express both by word and deed, the wonderful things that God had done for them.

We were able to plan a meeting for the Christian women who live in the city rather far from us, and who were not members of some special society. The small church was filled with women and children who all looked very happy and thankful. We had a good meeting there, and at the end were able to organize a Society and look forward to next year when they themselves will have a Thank-Offering meeting of their own.

December 10th was our own Thank-Offering day, and I can still feel that it was a real Thanksgiving day for all of us. All came to the meeting with thankful hearts and praised God for His wonderful love and care over us during the past year. Our gratitude was expressed in different ways, by singing, recitations and offerings.

Our Thank-Offering that evening came up to Rupees 343, which was beyond our expectations, but still at the same time we had hoped for it. A great part of our money was earned by our Middle and Normal school girls who had used most of their free

time in sewing, mending and embroidery for others.

We did not feel like leaving the men of our church behind, so with the help of our pastor, we were able to have a very good Thanksgiving service one Sabbath morning in our church, and in this way it was made possible for many of the Christian people to thank God for the benefits they receive from Him.

FOR A DRY INDIA

By Mrs. W. T. Anderson, Rawalpindi, India

There are over fifty different organizations in India, working for temperance. The large majority of these are entirely Indian, and are by and for non-Christians. This is encouraging—that they are themselves now, without any leading of ours, beginning in earnest to wage this warfare. They, together I doubt not, with the help of missionaries and sympathetic English officers, have made use of the local option laws, and have secured three "dry areas" in different parts of India. This, to us, is very encouraging, and gives us the urge to go on, on that line.

I feel I must mention the names of some of these: Amritsar Temperance Society, with Lala Nand Lal leader, who has literally spent his life and all his resources in this work. The credit for one of these "dry areas" is largely due to him and his helpers; The Calcutta Temperance Federation, which helped to change liquor laws there; The Madras League which is creating new sentiment in that great Province; The Anglo-Indian Temperance Society an old stand-by; The Prohibition League, a newer society, taking the modern mode of attack through law and science and doing a most aggressive work. The Nationalists also are all for prohibition, as they feel the Government is getting revenue through pauperizing their people. All these societies and interests have their own periodicals, many of them excellent, both in English and in the vernaculars.

The woman-hood of India was, through the W. C. T. U. one of the first forces at work, as you may readily believe, for the protection of her child against threatening danger, is the very spirit of mother-hood. Its initial efforts about fifty years ago were certainly feeble, but when at last some National Presidents and National Secretaries were found who could devote their whole time to this work, it has grown marvelously. Especially is this true since our own dear Miss Mary Campbell took over the work and now the effect and influence of her labors are seen from the snowy heights of the Himalayas to the spicy isle of Ceylon. Beside her other admirable qualities, she has the gift of cooperation with the Indians and has attached to herself and the work one after another capable and loyal young Indian woman as Secretary and Organizer. The organization has now 150 Unions and some 60,000 members. They hold large, enthusiastic Conventions in their vernaculars which shows how largely the work is shared by the Indian sisters. Literature and scientific instruction for the young are stressed, with picture leaflets, charts, slides, dramas, public meetings and pledge signing. Nearly all our schools and other institutions have their own little unit, and delight in putting on pageants and dramas often of their own. Their literature is put out in six or seven different languages.

In all this work, the $300.00 very kindly sent us by the Women's Board for Temperance work, is doing a very real part, and we thank all the dear helpers at home for it, and the prayers that we know go with it, for a dry India.

"SHUST GIT OUT!"
WOMAN'S CRUSADE AGAINST INTEMPERANCE Xenia, Ohio, 1874.

Drawn by C. S. Reinhart.

Cut furnished from Mrs. George Moore Memorial Fund.

Woman's Crusade Against Whiskey

This article is a re-print from *Harper's Weekly,* March 14, 1874. It is printed as written except for the omission of names. The writer and artist gives the actual scenes as he saw them. Xenia, with thirty-two saloons, was one of the centers of the activities of the Women Crusaders. Some of our readers will remember that Mrs. George Moore, Editor of *The Womens Missionary Magazine* for twenty-one years was one of these Crusaders. "Lest we Forget" the price our mothers and grandmothers paid for the abolition of the saloon, we need to read of their courage. They worked and prayed to make America dry. What are we doing to keep America dry?—Editor.

Our artist, Mr. C. S. Reinhart, to whose graphic pencil the readers of *Weekly* are indebted for the illustrations of the new crusade against drunkenness, writes as follows from Xenia, Ohio, of his experiences while engaged in sketching the scenes portrayed on pages 236 and 237:

"The streets wore a deserted look, solemnly quiet . Here and there in front of the country stores stood little groups of men, chiefly farmers, engaged in quiet conversation. As I passed by I could hear the oft-repeated question, 'Are they out today?' and it seemed by the ready answer that every one thus addressed knew who were meant by 'they.'

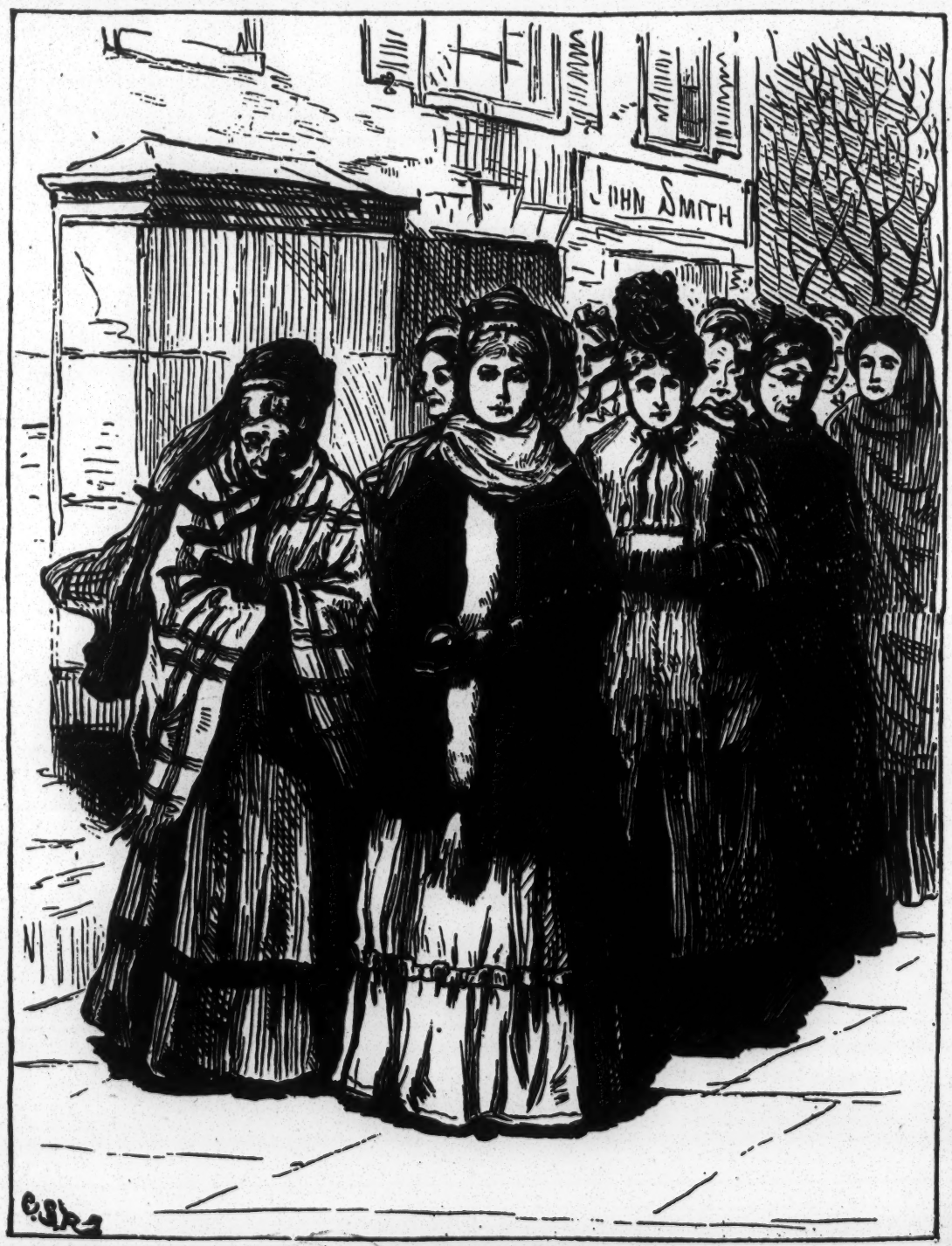
"Observing two ladies entering a church (United Presbyterian, I believe), I followed them, and found myself in presence of about a thousand people, assembled for prayer and to discuss the subject of intemperance. The pastors of the several Protestant churches were there with their people, and a feeling of humble dependence upon God and a deep Christian earnestness in the work before them seemed to prevail in the hearts of every one present. After the adjournment of the general meeting the ladies were called together by Mrs. Colonel Lowe, President of the Ladies' Temperance Association, who after a few remarks asked 'Who will volunteer to lead a visiting party to X's saloon?' . After a moment's pause a middle-aged lady signified her willingness to do so. She gathered about her some eight or ten others, and they started off in double file to beard Mr. X in his *den,* and I went with them.

"On arriving at the door of 'X's Confectionery and Toy Store', without a moment's hesitation they filed boldly in, and occupied the whole space between the counters, which ran along three sides of the room. This room had a very barren appearance.

"On the approach of the ladies the family beat a hasty retreat, and barricaded themselves in a very mysterious back room, from which issued a very strong odor of XXX whiskey, and the cries of a baby with very strong lungs.

"When the ladies began to sing 'Shall we gather at the River?', the

baby cried a very loud and discordant solo, and the effect was not at all pleasing. At the conclusion of the hymn one of the ladies began a most beautiful and touching prayer. No sooner had she commenced, however, than Mrs. X (no doubt feeling that her premises had been unlawfully invaded) shot out from the back room in fiery indignation, her bare arms revolving like sails of a windmill, her hair on end, and began to pour forth



"HERE THEY COME!"
Women Crusaders, Xenia, Ohio, 1874.
Drawn by C. S. Reinhart.
Cut furnished from Mrs. George Moore Memorial Fund.

a volley of abuse upon the ladies that it seemed that she carried a mitrailleuse in her mouth.

"The prayers continued and so did Mrs. X and the baby. 'O Lord we come not in our own strength'—

" 'Shust git out o' my shop efery one of ye. Ye're a set o' hypocrites, dat's what ye are!'—

" 'We would ask Thee to bless this family; enlighten their understanding that they may be enabled to see the wrong of continuing in this unholy traffic.'—

" 'I don't want your brayers. Ef I wants to bray I ko to my own church to bray. I don't pelieve in sich dings. Oh yes, yes; de Lord bless dis family! Well dis family kin git along mitout sich brayers. De Lord won't hear tem. O Gott in Himmel!'—

" 'She will not hear our words; but Thou, O God, wilt cause them to enter her heart as arrows of conviction!'—

" 'Ye're a set of street walkers. O I know dis ting very well; its like to *epysootic*. It koes all around und den koes away agen!'

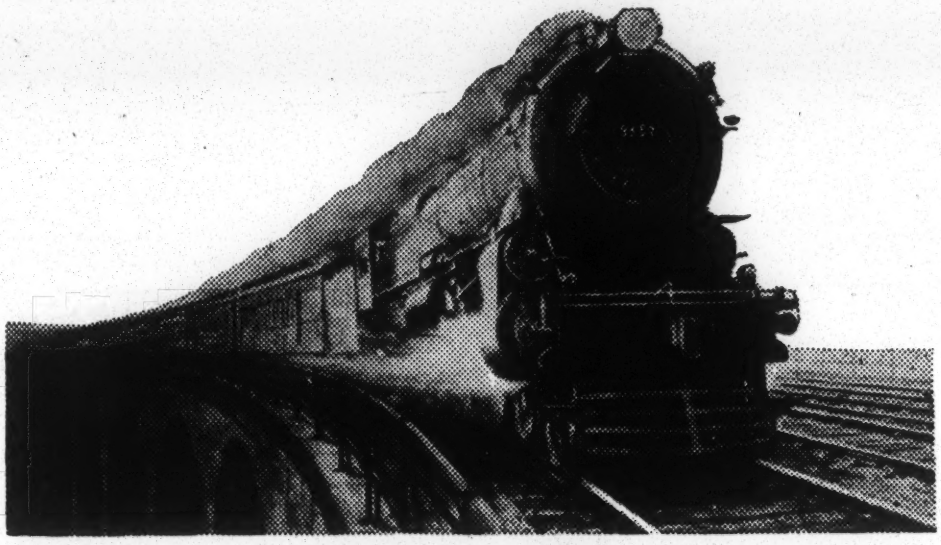
"The climax was reached when X himself rushed into the room, bearing aloft a little parcel and exclaimed at the top of his voice 'Git out of my house immejutly, ye hypocrites! Do ye see dis paper? dat's red pepper in dere, an I gif ye shust five minutes to leave my shop; ef ye don't I drow dis ofer ye!' Mr. X, however, refrained from carrying his threat into execution and the ladies concluded their visitation in peace.

"From Mr. X's, I proceeded at once to 'Mr. Y's Grocery and Provision Store'. The ladies were kneeling upon the sidewalk in front of his door, engaged in prayer. Two of the party were conversing with Mr. Y, who stood in the doorway with a newspaper in his hand, and looking very annoyed, as he exclaimed, 'Now I give ye fair warnin'. I've got the names of ivery one of ye, an' if ye don't lave me premises this instant, I'll push ye to the farthest extent of the law! I'm not a highwayman or a thafe, that ye should come making this nonsense in front of me door. I pay my license to the United States government and I'll see whether my business is to be interrupted in this way!'

"The ladies pleaded courteously with him. He was a good-hearted fellow and evidently got worsted in the argument. He looked convinced, and yet felt that he could not abandon his trade which supported him and his family with such ease. After remaining for half an hour the ladies left him, promising to return again and again until he would yield to their prayers".

Editorial

MRS. JOHN P. WHITE, Editor, 214 East Second St., Xenia, Ohio.



THE W. G. M. S. SPECIAL

The Special for Everett will leave Pittsburgh Union Depot at 9:50 a.m. (E.S.T.) June 16, 1931.

Lv. Chicago	8:25	P.M. June 16
Lv. Omaha	8:30	A.M. June 17
Lv. Cheyenne	7:35	P.M. June 17
Lv. Nampa	4:30	P.M. June 18
Lv. Portland	8:20	A.M. June 19
Lv. Seattle	1:45	P.M. June 19

There are no Summer Tourist fares in effect to Everett so purchase either to Bellingham, Washington, or Vancouver, B. C., for those returning via the Northern Route. If there are those who wish to go still further north purchase to Prince Rupert. Going from Vancouver to Prince Rupert by boat there is an extra charge of $13.00 for berth and meals.

For passengers returning via State of California, the destination of the ticket should be San Francisco, one way via Portland or Seattle, and an additional charge of $20.38 will be made to the fares shown below.

Boston	$145.40	New York	$138.32
Philadelphia	133.14	Harrisburg	127.14
Altoona	119.59	Johnstown	117.41
Washington, D. C.	130.45	Baltimore	130.45
Pittsburgh	113.01	Chicago	90.30
Omaha	81.55	St. Louis	85.60
Kansas City	81.60	Denver	81.40
Cheyenne	77.75		

SIXTEEN DAY EXCURSION FARES

From Los Angeles to Bellingham $70.80
From San Francisco to Bellingham 52.30

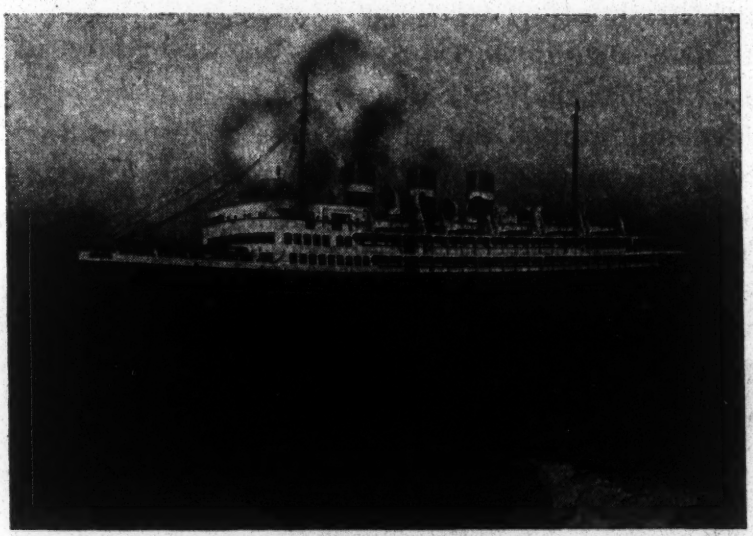
ONE-WAY FARES

From Portland to Everett $7.77
From Seattle to Everett 1.19

The following Pullman fares from the various points mentioned will apply through to Everett, Washington.

	LOWER BERTH		UPPER BERTH	
	Standard	Tourist	Standard	Tourist
Chicago	$23.63	$12.38	$18.91	$9.90
Omaha	19.88	10.50	15.90	8.40
Cheyenne	15.38	8.25	12.30	6.60

Any desiring to go on to Alaska will write to the Railroad Secretary, Mrs. W. P. Wiegering, 352 Alameda Ave., Youngstown, Ohio. Also make *all* Pullman reservations through her.



S. S. "PRINCE HENRY"
Plying between Vancouver and Skagway, Alaska.

The Special will leave the LaSalle St. Station on the Rock Island R. R. and from Omaha we travel on the Union Pacific.

An invitation has been extended from the Broadway U. P. Church, Bellingham to spend the day after the close of the convention as their guests. A splendid dinner and auto rides to scenic spots is promised. Folders will be sent to all guests telling of trips in that part of the State. The Committee recommends the Mount Baker trip as one of special beauty and one in which the guests will get the full value of money expended. You take the bus at Bellingham and the 60 miles to the Lodge is full of scenic beauty. The bus fare is $5.00.

Mrs. R. W. Sprague, President of Puget Sound Presbyterial has sent us the following telling us of trips all will enjoy. She begins with Puget

Sound, for while at Everett we are the guests not only of Everett but of Puget Sound Presbyterial.

Puget Sound itself—a marvelous body of water with arms long and short, crooked and straight extending in many directions. There are quaint little towns tucked away on these arms, numerous cities in its deep water harbors, islands big and little dotting its area, and to the west the beautiful Olympic mountains.

Bremerton, a little city located on one of these arms and interesting because of the U. S. Navy Yard there, may be reached by boat, and many who have neither time nor inclination for a long trip will find this ride of an hour ideal. The round trip fare is only 80 cents. Some adventurous souls may wish to make the trip by airplane. This may be done for $2.00. Those who have Vancouver for the destination on their tickets can take this longer Sound trip without additional cost. Vancouver is said to be like a little bit of England. This trip takes about an entire day and one has about two hours for sightseeing. The fare on sightseeing bus is $1.00.

Another interesting trip, which includes both salt water and fresh water travel, is through the Government Locks right in Seattle. One takes the boat at a down town dock, rides along the water front a way, rounds West Point Lighthouse, enters Salmon Bay, is raised in the Locks from 8 to 26 feet, depending upon the tide, goes across one end of Lake Union, through a canal, and into Lake Washington. This is a wonderful trip and one sees many lovely things beside those mentioned, including two mountain ranges—the Olympics to the west and the Cascades to the east. Length of time required is nearly half a day. Cost is $2.50.

MT. RAINIER

No list of sightseeing trips would be complete without mentioning the trip to Mt. Rainier which may be spoken of as the "Family Mountain" since on account of its easy access every one from Grandma to the baby goes there. The bus starting from Seattle takes one through Tacoma, over lovely paved roads, through forests of towering fir trees, past thundering water-falls, through breath-taking mountain scenery to Paradise Valley at an elevation of 5557 feet on the side of the mountain. From the various inns and camps at this place people all around enjoy the sight of a real glacier, the rocky pinnacles of the Tatoosh Range, and the mighty snow-capped and awe-inspiring

dome of Rainier itself. The mountain is 119 miles from Seattle, the trip takes a whole day and costs $10.00, including lunch provided there is a group of at least 26. Otherwise it is several dollars more. Good warm clothes are necessary for all of these trips, and very probably rubbers will be needed for those who wish to walk about Rainier.

It is requested that delegates from California and Portland and Seattle join the Special on its way to Everett.

* * *

PRESBYTERIAL DELEGATES HONOR ROLL REPORTED BEFORE MARCH 5, 1931

Rock Island, Keokuk, Mercer, Xenia, Steubenville, Monmouth, Los Angeles, Cedar Rapids, Caledonia, Women's Association, Concordia.

THE ANNUAL CONVENTION

By Mrs. H. M. Porter, First Vice President, Torrington, Wyoming.

The W. G. M. S. Convention! What thoughts does that expression bring to our minds? To some it may bring a very hazy idea of a company of woman gathered together listening to long speeches and tiresome reports, some of which contain many figures. To those of us who have had the privilege of attending one of these conventions, a very different picture is brought to our minds.

We are met by enthusiastic women of the local committee who do everything possible to make our stay in their city a pleasant one and to make the convention a success. We meet many other women who have come anticipating a wonderfully helpful meeting. We are sure to meet an old friend, perhaps three or four, all of which is very lovely.

However, a greater privilege is that of meeting and becoming personally acquainted with the members of our Women's Board, about whom we have read and heard so much. When we listen to the very interesting and detailed reports, we begin to realize how much we owe to this faithful band of devoted women for all the time and effort spent in their respective capacities. If we are not inspired to do more and better things for God when we listen to a talk by Mrs. H. C. Campbell, who has an unlimited fund of information at her command, which is nothing short of amazing, then we are hopeless. We are earnestly hoping and praying that she will continue to improve so that she may be able to attend our 1931 convention.

Not the least of the good things that are ours at this convention is the opportunity of listening to our missionaries from the different fields and thus acquiring valuable, first hand information from them. How indelibly those faces and names are stamped upon our minds!

It should be the duty of every presbyterial delegate to glean the best of everything to take home with her, especially stressing the best ideas suggested for making our monthly programs more helpful and interesting.

Let us all continue in prayer for a blessing upon our convention that all having a part, and all attending, may be given such wisdom as will advance the Kingdom of God.

THE UNITED PRESBYTERIAN MISSIONARY TOUR

Many inquiries have been coming in regarding the proposed tour of the Mission Fields of the United Presbyterian Church.

As was stated before the thought originated in the minds of some who were planning such a trip. Knowing that many people of our church are making trips every year to the Orient and generally missing our mission work altogether, or at best seeing but a little bit, it was suggested that such people be joined together in a party and that a plan be made to show these travelers the great work that is being carried on by the church in foreign lands.

In order to find out how many would be interested in such a tour it was suggested that an announcement be made in *The Womens Missionary Magazine.* If a sufficient number responded then plans would be perfected for such a tour. The response has been quite surprising. Several have definitely decided to go. Others are considering the matter.

A regular sight seeing tour will be given in Mediterranean countries India, China, and Japan, plus the visit to mission stations along the way.

Any who are interested may have further information by writing to the Editor of the Magazine, who will put them in touch with those planning the tour.

* * *

THE MRS. GEORGE MOORE MEMORIAL FUND

What is the Mrs. George Moore Memorial Fund?

It is a fund given by the women of the United Presbyterian Church as a loving memorial to Mrs. George Moore, who gave twenty-one years of service to *The Womens Missionary Magazine.* The interest on this fund is used to purchase cuts for the Magazine.

What goal was set for this fund? $10,000.

Has the goal been reached? Not yet.

How much has been received? $8750.00.

How much remains to be given? $1250.00.

Shall we continue the campaign until the fund is completed?

Certainly. Why stop when we have almost reached the goal?

How can this be reached?

By some friends, who love *The Womens Missionary Magazine* giving sums ranging from $5.00 to $50.00; Or by 1250 friends giving one dollar each; Or by each society giving an average of five cents per member.

Because some societies may give nothing, may we ask friends to send individual gifts. We believe however that every society in the church, whether it has contributed or not is able to send the small sum of an average of five cents per member.

This money should not be taken from the treasury but should be an extra gift.

WILL YOU HELP US COMPLETE THIS FUND BEFORE THE TIME OF THE EVERETT CONVENTION?

Send all contributions through the regular treasurers, to Mrs. J. B. Hill, 1531 Denniston Ave., Squirrel Hill Sta., Pittsburgh, Pa.

* * *

QUESTIONNAIRE

1. Where did a boy "never have no time for fun?"
2. Who must be able to "smile entrancingly in all languages?"
3. "My friend, come, much trouble"—Whose plea?
4. Who sang "the sweetest Christmas carols" in a faraway land?
5. The Thermometer stood at 104 degrees Farenheit on Christmas Day —Where?
6. What was the amount of the Shulla White Gift?
7. What is a "Feki"? An "Ummieh"?
8. Where did a Spirit covet a hat?
9. Where has it been discovered that girls can learn as well as boys?
10. Where was a missionary invited to preach in a mosque?
11. Did he use the red pepper?
12. Where is the "Family Mountain"?
13. What missionary society will celebrate its 93rd birthday in April?
14. What did a "vision" of a diminishing light signify?
15. How little grain did brewers swear in war times was consumed in the manufacture of liquor?
16. Which of our missions in the South received no box the past winter?
17. "The Builders"—Where are they building?
18. How do you pray the Lord's Prayer?

* * *

A WAY TO FINANCIAL FREEDOM

The Layman Company's pamphlet, "Winning Financial Freedom" has proved so popular and effective that once more we offer it to any pastor without charge. On request we will send, postage paid, enough copies to supply all the lay officials of his church.

The pamphlet describes a simple method by which the pastor may carry on, quietly and steadily, the education of his people in the principles of Christian giving, without interfering with his other work, and at a cost purely nominal.

The Layman Company is a non-profit, inter-denominational Christian agency which puts its resources at the service of all the churches.

When you write please mention *The Womens Missionary Magazine* and give your denomination.

The Layman Company, 730 Rush St., Chicago.

* * *

THE Cartouche, which comes to us regularly, is an interesting paper published by the students of the American Mission College for Girls, Cairo, Egypt. The articles, written in English by the pupils, give one a glimpse into the beautiful school life of these young Egyptian girls.

Thank-Offering Department

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

My Thank-Offering Creed

I believe that God is my Heavenly Father, and that I am His Child.

I believe that to me "His mercies are new every morning," and that "He daily loadeth me with benefits."

I believe that in return I should daily load Him with thanksgiving and prove my gratitude with thank-offerings.

I believe that He has called me to be a co-worker with Him in bringing the world to a knowledge of Christ the Saviour.

I believe that He wants to use my time, my talents, my prayers, my means to this end.

I believe that by His Holy Spirit He will enable me to consecrate my all to Him.

Amen and Amen.

HOW TO SETTLE THE MISSIONARY PROBLEM

If God's people would lose sight for a time, of missionary organizations and every human agency, and would get one clear vision of Jesus Christ—then the whole problem of missionary finance and missionary workers would be settled. I do not ask you to pity the heathen, for pity is often a weak thing that spends itself in tears, and then forgets the object of it. But I do ask you, with all my heart, simply *to treat Jesus Christ right.* I submit to you the question: Is it right to receive the eternal life from those sacred hands, and then give Him only the spare change we happen to have left after we have supplied ourselves with luxuries? Is it right to receive heaven at the price which He paid and then give Him the odds and ends, the convenient service, the things that cost us little or nothing? *The crumbs that fall from your laden table are not enough;* They will not do to meet the need of the world that gropes in its ignorance, in its blindness, without God. *You have no right to crucify the Lord Jesus Christ afresh upon the cross of your convenience.*

—Willis R. Hotchkiss.

FOR ROLL CALL GLEANINGS ON GIVING

Spurgeon once reminded his congregation that they lived by breathing in and by breathing out. Prayer is breathing in the heavenly atmosphere, and praise is breathing it out. They go together.

Dr. Parkhurst declares that it requires more piety—a great deal more—to make a man thankful for what God has already done for him than is needed to make a man pray and trust God for something that the man wants God to do.

Says William Law, "If any one would tell you the shortest, surest way to all happiness and all perfection, he must tell you to make a rule for yourself to thank and praise God for everything that happens to you. For it is certain that whatever seeming calamity happens to you, if you thank and praise God for it you turn it into a blessing. Could you therefore work miracles you could not do more for yourself than by this thankful spirit, for it heals with a word-speaking, and turns all that it touches into happiness.

Some one has compared ingratitude to a traveler riding on the inside of a coach with the curtains all drawn down. Thanksgiving, on the other hand, is like a traveler who rides on the outside of the coach, so that he may miss none of the grand and beautiful sights. Which are we?

When one of our friends does us a favor, we say "Thank you." When he does us another, we say "Thank you" again. We never think of saying "Thank you" to our friends in a lump, at the close of the day, perhaps, for all the kindnesses they have done for us during the day. Why should we not in the same way express our thanks to God as we go along?

Every gospel message that reaches a human heart must be spoken by human lips. Gratitude for the gospel should prompt those who have it to pass it on to others.

The Lord's work can only be done with what we sacrifice, not by what we can easily spare.

Nine-tenths of the money given to foreign missions is given by one-tenth of the church membership, while one-half of the membership give nothing at all.

Of the twenty millions given annually for the support of the gospel, one million five hundred thousand comes from native Christians in heathen lands.

Giving and living for Christ are usually so closely allied that one follows the other as the night follows day, especially when giving comes first.

Large giving helps to larger living.

I am God's; then I must live for His glory. My time is God's; I must spend it to His glory. My money is God's; I must use it to His glory.

Only the grateful Christian can rightly sing the new songs of praise and thanksgiving. Only he can realize that love to God which enables him to see in every human being a brother, and every blessing a gift from God.

What prompts the spirit of unwillingness to give to the cause of missions?

Lack of knowledge.
Lack of sympathy.
Lack of love.
Lack of faith.

All these are the outgrowth of selfishness and ingratitude.

Not what we get in this life but what we give makes us rich.

We need to watch against a grudging service, as Satan is ever trying to get in the word "duty" instead of "delight" in giving to the Lord.

Do good with what you have or it will do you no good.

Each first day of every week waits for its proportion of what God has given to us.

The life which is void of the grace of giving lacks the full symmetry and beauty that are proper in a Christian.

None have been left without a blessing, and none are so poor that they have nothing to give in return.

Gratitude is the fairest flower that blooms in the human heart.

God is Himself a cheerful giver, hence He loves to see His own character mirrored in His children.

God's abounding grace comes in through the same door our gifts go out. Some open the door so little that only a little grace can get in. Thus we impoverish ourselves by trying to retain our riches.

God's Word is full of promised blessings, but given in degrees. Upon those who fear His name He bestows general blessings. Upon His own people special blessings. Only upon those who are faithful in the paying of tithes and offerings has He promised to pour out His blessings. Malachi 3:10.

Every life is surrounded with a great many blessings it knows nothing about— blessings that are affecting that life all the time, but unrealized. The only way to discover these unknown blessings is to be thankful for the blessings we do know.

DUTIES OF THANK-OFFERING SECRETARIES

You have been chosen by your society to a very important work. No work is greater than directing the members to recognize God as the giver of all their blessings and to express their gratitude to Him by their thank-offerings. Hoping to be a help to you, I suggest the following as duties of each Thank-Offering Secretary:

First—Plan something on the subject of the thank-offering for each monthly meeting of the society. The new Thank-Offering Questions for the monthly program may help you. Send for a set for each member of the society.

Second—See that each member has a thank-offering box and uses it.

Third—Set a goal as the amount your society should give in your next offering.

Fourth—Place your Thank-Offering poster where all can see it. May it be a constant reminder.

Fifth—The President and Thank-Offering Secretary of each missionary society in your congregation constitute the committee to arrange for observance of self denial week (the week previous to the ingathering) and also make all plans for the service of the annual ingathering. Plan the very best program possible. Many of the societies give one of our thank-offering pageants during the previous week in order that all may think of the great need in all fields. See the List of Supplies.

Sixth—Send for leaflets and envelopes for each member. White envel-

opes for Women, blue for Young Women, and pink for Juniors.

Seventh—Send each member a personal invitation when you send thank-offering envelopes and literature.

Eighth—Decide early on date of ingathering and advertise, advertise, and ADVERTISE.

Ninth—The treasurer of each society takes charge of the thank-offering, counts it, and reports the amount to the thank-offering secretary. The treasurer sends money to the Presbyterial Treasurer. In sending Life Membership fees, the name must accompany the money, and the money must accompany the name.

Tenth—Co-operate with your Presbyterial thank-offering secretary in carrying out any wise plan she may suggest, and have her to meet with you at least once a year. Early in the fall she will send you a blank for the report of your society. Fill the blank carefully and return to her address before December 31. Your delay may keep your Presbyterial from the Honor Roll.

May every woman in your congregation have a part in the coming "Ingathering". Keep in close touch with your special work by reading our two Missionary Magazines from month to month.

In all your plans give prayer the first place. Begin, continue, and end your efforts in prayer. Earnest, persevering prayer can do great things in increasing our gifts for the Lord's work.

May God bless you in your work and lead you into greater service in the future.

QUESTIONS AND ANSWERS ON THANK-OFFERING

1.—What is a Thank-Offering?

An expression of our gratitude to God the Giver of all our gifts.

2.—Give date and the amount of the first Thank-Offering of W. G. M. S.

April 14, 1888. The first offering was $5919.20.

3.—When does the Thank-Offering year close?

December 31.

4.—When is the Thank-Offering distributed?

It is placed in savings account of banks as soon as received and interest accrues until the distribution the first Tuesday of June.

5.—Is a certain per cent appropriated to each department?

No. It is distributed in proportion to the needs of the following departments:—Foreign, Home, Indian, Freedmen's, Ministerial Relief and Parsonage.

6.—Is the money of the Senior Life Membership, the Junior Life Membership and Life Directorship counted in the amount of the Thank-Offering?

Yes.

7.—What is the amount of each?

Senior Life Membership is twenty-five dollars. The first one received was in 1886. The Junior is ten dollars and was begun in 1904. The first Life Directorship was received in 1917. The amount is three hundred dollars.

PLEASE NOTE
THANK-OFFERING BEARERS:

Each Presbyterial should choose a Thank-Offering Bearer for Thank-Offering Night at the Everett Convention at once. Notify the delegate that has been assigned this part, and send the name to the General Thank-Offering Secretary.

CORRECTION

Life member No. 418 in March issue should read, Mrs. Emens Blair, Shenango W. M. S. instead of Jamestown W. M. S.

Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

MOTTO—"Do not be a mere STARTER—Be a FINISHER."
AIMS—1. Support the Special so that Egypt may have a share, too.
2. A Circle or a Y. W. society in every congregation.
3. Support each of the Seven Departments.

YOUNG WOMEN'S SPECIAL WORK FOR 1930—1931

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Corsicana, Texas, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; Miss Mary Cole, Wadi Halfa, Sudan, $1,600. Total askings, $8,630.

NEW YOUNG WOMEN'S SOCIETIES

Chartiers Presbyterial—Houston Y. W. M. S. The president is Miss Barbara Neil.

Monongahela Presbyterial—2nd Wilkinsburg Nancy Edgar Y. W. Society. The members number 16.

Ohio First Presbyterial—Hamilton, Ohio Y. W. M. S. specially named "The Travelers". There are 15 members. Miss Evelyn Henning of Hamilton is the president.

YOUNG WOMEN'S SPECIAL FUND

You may be interested in knowing what the February receipts have been since 1913,. one year only missing, 1916. The figures are as follows: $664.70; $704.60; $795.00; ----------; $1057.00; $1256.00; $1366.50; $1554.-00; $1682.00; $1716.50; $2275.00; $1988.12; $2430.00; $2061.00; $2151.-75; $1976.00; $1928:50; $1842.19; this year it is $1835.60. When this is read, April will be here and the disbursements for the year in the hands of the presbyterial treasurers. The annual reports of societies will have been sent to the Y. W. secretary of the presbyterial or must go soon. You will be eager to know if the whole amount asked, $8630.00, has been secured. We surely hope so, this fund relieving the general "pocket-book", which has to endure much stress and strain because of the many demands on it, of considerable upkeep and salary.

If your society failed to do its full share towards this fund the past year, will you not begin now to be ready when the present year calls upon you?

In another column is a communication from one of the Special Workers. Next month we shall have another message. We hope to have more letters from time to time. By the way, did any society ever think to write to our Special Workers? You like to hear from them. Probably they might enjoy a letter from you. Suppose you sit down and write about your society or congregation or some other interesting subject and thus let them know that you really think of them. Of course you may not expect to hear from these workers except through the columns of the Magazine. If every society would write, the correspondence would be too heavy for individual missionaries to handle but you might be the means of heartening an otherwise discouraged missionary. TRY IT AND SEE!

SOME MORE THANK YOUS!

Mrs. Carl Gombert of Cuyahoga Falls, Ohio, writes: As secretary of our Y. W. M. S. I am sending a very belated "thank you" for our lovely Egyptian kerchief. We all feel a new interest in foreign work. We are so glad we can do our bit by helping in the Seven Departments. Again thanking Miss Finney and the girls who made the kerchiefs, we remain sincerely yours,—The Cuyahoga society.

First Ohio Young Women's societies send a united "thank you": The seven Young Women's societies that received kerchiefs wish to thank Miss Finney and her Egyptian girls for these splendid gifts. They feel

that these create an incentive for better work.—Miss Etta Pinkerton, College Corner, Ohio, Y. W. Secretary.

The Helen Weede Circle of Pretty Prairie, Kansas, wishes to express its appreciation for the beautiful kerchief presented to the society.—Mrs. Howard Smith.

The Theresa Brownlee Circle of the Zenith, Kansas, church extends a vote of thanks for the kerchief received.

YOUNG WOMEN'S SPECIAL COLUMN

Mrs. Eva J. Adams, Superintendent of Jubilee Hospital, Henderson, N. C. writes that "the hospital has had over 600 patients the past year, about two-thirds of them being charity patients. This has been a hard year for the people in this section. Crops were short, prices were low and jobs were scarce. The remark was heard on the street that men could be hired for less than they could be fed. In spite of it all, we have been wonderfully blessed. We have twelve nurses in training and four or five on the waiting list. These can not be entered because of lack of room.

"We have two well appointed additions to our hospital. In one of these our nurses' quarters are located—a first floor apartment. They have five rooms and bath. On the second floor there are two wards that will accommodate ten patients. On the other side or wing is what is known as the tuberculosis ward. This section is equipped with a diet kitchen and two baths and is arranged to accommodate ten patients.

"These additions are nicely arranged and are furnished with new furniture. In fact they add more than one-hundred per cent to the appearance of Jubilee.

"We realize very fully and appreciatively that these things have been made possible by the work of the W. G. M. S. of which the Young Women's societies form a part; also, the Duke Foundation is to be thanked, allowing as it does for all charity patients, one dollar per day.

"An X-ray machine has been installed in the hospital. We appreciate so much these improvements and are trying to give the benefits to our patients."

FOLLOWING THE COPY—OR OUR BEST

Did you ever hear anyone say, "Oh no, I never use a pattern. I just run the scissors around on the cloth and —behold the result!" True it is that some are artists and can do this very thing. There are others, however, that are limited to the pattern if they would do worthy work. Our best is possible only after the greatest care is observed in the doing.

Learning to write in public school is quite a feat. The copy placed on the board or in a book does not insure good writing on the part of the child. He must practice faithfully. As is often the case, the first line may be reasonably good. As the lines multiply, the child forgets to look at the copy but rather at the nearest line. How different is the last line on the page from the first one written! How very different from the copy!

We are told of an apprentice in a machine shop whose job was to drill holes through some iron plates. He was told to follow closely the pattern given to him. He drilled the holes in several plates; then having mislaid the original plate, he decided that he could do just as well by using the preceding one as a pattern. In the first plate however there had been a slight mistake in the case of one hole. This was repeated as often as it was used as a copy. Eventually scores of plates had to be cast aside as worthless. They would not fit in the intended places. The mechanic failed to follow the pattern. He did not do his best.

Now it may seem that insisting on one following a copy may take away from the development of the individu-

al. These days educators urge that the child must be given its voice; that it is *the* one to be considered; that *its* experience is to be the starting point and all that. At the same time, any one who works with children knows that they need guidance. If not why did God plan so carefully for the home? Why did He lay down laws for guidance? Why did He attach the only promise in the ten commandments to the fifth one, and in the matter of honoring parents? Yes, somebody must lead. Who shall that somebody be? Shall it be the child with its meager experience or one with both knowledge and experience of some length?

The necessity for following a plan or copy is obvious especially in a voluntary organization such as the missionary society. To work as one, all societies must conform to certain rules and regulations or, in other words, follow the plan. Efficiency is thus attained. This is one reason for having a certain time to close the work of the church year. The Church at large considers the last of March as the end of the old year and April 1 as the beginning of the new. Missionary societies are supposed to comply with this plan if possible. Efficiency would be promoted if the new officers in society and presbyterial would begin to serve at the same time, April 1. It would promote more enthusiasm and confidence if societies were systematic in the payment of funds, having a definite time for sending remittances, certain funds always being sent in at certain times. More success would attend the local society in the disbursement of its funds if it would make a study of the fields and their needs.

Most successful organizations hold some kind of a goal before their employees to secure better results; in other words, a pattern. It can usually be covered in two words,—"Our Best." The W. G. M. S. has followed this plan in suggesting standards for Juniors, W. M. S. and Y. W M. S., the last group having a second one for its benefit. The purpose of each one is to stimulate the several groups to do their best. Now, not every workman in a business qualifies to the "nth" degree in the standard set. Individuals differ in capacity and aptitude. This fact does not cause educators or business men to lower their standards though. Having a standard does not presuppose that every society shall do its work in the same way as every other society. They will differ in manifestation, but generally speaking follow the rules and do their best.

Jesus said it was His desire to do His Father's will. It was His meat and His drink. He pleased not Himself. So often our wills enter in and cause our defeat. "I can do all things through Christ who strengtheneth me." If we follow our divine copy, Jesus, we will surely reach the goal, "Our Best".

Methods

Another society, Westview, Pittsburgh, W. M. S., expresses its pleasure for the help of the "Program Loan Department". It gives many suggestions for the committee in making up the new year book. This society hopes that its contribution to this department may help some other society. Mrs. J. L. Maynard, 48 Amherst Ave., Bellevue Bra., Pittsburgh, Pa., is correspondent .

The new mimeographed program in its gray cover has no adornment except 1931 in gold arranged diagonally on the cover,—very effective.

The stencilled illustrations throughout the book are quite attractive. The quotation accompanying the pictures

seems to fit each case. For instance, opposite April's program is a bird on a branch. It is pouring forth its soul in song. Beneath it is this verse: "For Lo, the winter is past. The rain is over and gone", (the case in eastern lands), The flowers appear on the earth; The time of the singing of birds is come."—Song of Solomon. Or, take July,—picnic time, Father with his basket of good things and by his side little Johnnie with his balloon. The verse opposite is "When thou hast eaten and art full, then shalt thou bless Jehovah thy God for the good land which he hath given thee." Deut. 8:10. Then December has a star with rays extending to the corners of the page, these lines below: "Then pealed the bells more loud and deep; God is not dead; nor doth He sleep; The wrong shall fail, the right prevail—With peace on earth, good will to men."

A varied program on the work to which missionary societies are committed is planned. One page holds four suggestions for the betterment of the work:—1. Endeavor to bring others.—2. Pray for your society's work.—3. Use your talents and time for the Master.—4. Make it a matter of conscience to attend every meeting if possible.

Miss Mae Nold of Sexton St., Struthers, Ohio has sent in their very first year-book made by their own efforts. The cover is bright red, quite cheery to look upon. Each meeting has a certain number of hostesses. The next meeting the same persons form the personnel on the program and so throughout the year. In this plan no one is merely socially responsible; she studies, too. Each group presenting a program plans it it seems. The society is so pleased with its plan that it would be glad to answer inquiries concerning it.

On the opposite page from each program is a verse which is stressed to make all feel more their individual responsibility. One quotation is—"Whoever prays most helps most;" another,—"The Gospel of Jesus Christ is the first and final solution for all the evils in our midst"; another—"God and His promises are still the resources of the believer". You may find other helpful suggestions.

As you probably know, we have very few societies exclusively Home Missions or Foreign. Ninety-three years ago a Foreign Missionary society was organized in the 1st Church, N. S. Pittsburgh, Pa.! Does that not challenge other missionary societies to faithfulness? On the first page of its new year-book are these two sentiments:—"Our aim is all one in Jesus Christ" and "Our Message is Jesus Christ". In April the society will celebrate its latest birthday. The *thought* verse for that meeting is "If one life shines, the life next to it must catch the light". Don't you wonder how much light has gone out since 1838 from this one society? One of its meetings is to be devoted to "Our Juniors" so it is an up-to-date society, looking well to the future. In the back of the booklet is a society directory even to the telephone number of its several members. For further information, write Miss Elizabeth Trimble, 28 Richey Ave., N. S. Pittsburgh, Pa.

The Y. W. M. S. program of our church in Hamilton, Ohio, has been received. This is a new society called "The Travelers". It has its program arranged as a tour. Different lines of Home Mission work have a place in the journey. They start at Hamilton in imagination, visit the great west and see missions at work. Some places noted for their scenic beauty or for their antiquity or other reasons are visited, such as Yosemite Park, the Cliff Dwellers, the Spanish Missions. In the far south they stop at New Orleans then up to Knoxville, Tennessee, Frenchburg, Kentucky and home. The members will no doubt learn much en route and spend many happy and profitable evenings together. The president of this enter-

prising society is Miss Evelyn Henning, Hamilton, Ohio.

Spring Hill, Indiana missionary society year-book is at hand. Mrs. Lena Glass Nesbit, Greensburg, Indiana, R. F. D. 8 is correspondent. The booklet is dressed in blue, W. G. M. S. color. The society is divided into groups, each group taking its turn in carrying through a program. Some of the topics are: A magazine questionnaire, a missionary mail-bag, a missionary art gallery, a tour of Egypt (personally conducted), etc. Two subjects for roll-call are: "Excuses for not being active in work for missions" and "A dissected story". The different ideas sound interesting do they not?

Mrs. Nesbit tells in her letter how they are trying to arouse interest in the missionaries. They cut out the lists of missionary birthdays as found in one or more of the 1926 *Womens Missionary Magazine*. To each woman is given the name of a missionary whose birthday falls nearest her own as far as this can be done. It is surprising how many birthdays come on the same day. The women are urged to write letters to their missionary "twins" and prayer partners.

Mrs. Arthur B. McBride, 847 Thorne St., Sewickley, Pa., chairman of the program committee of the Women's society of the Sewickley church, can give you details on the following program. Just a few comments will be made here. The program is of a size to slip into your purse and make no weight! It is quite dainty in its blue cover lined and lettered in a darker blue. The pages are a heavy cream.

This short poem by Mary Brainard should be helpful to think upon.

"I see not a step before me
As I tread on another year,
But the past is still in God's keeping
And the future His mercy shall clear;
And what looks dark in the distance
May brighten as I draw near.
So I go on not knowing,
I would not if I might;
I would rather walk with God in the dark
Than walk alone in the light.
I would rather walk with Him by faith
Than walk alone by sight."

Law enforcement and the recent election found place on the October program, but why not? Temperance and Reform is one of the Seven Departments!

The Thank-Offering address was given in connection with a luncheon. Stewardship of time, life, prayer and possessions was discussed at one meeting. The last part of the year is devoted to a study on the Church—its rise, its leaders, Christ, the Light of the world, closing with a pageant, "Send Out Thy Light".

" HAVE YOU EVER NOTICED"

A friend sent the following spicy little article recently. Thinking that it might be of interest to our readers and perhaps to our teen age readers who are just forming their habits, it is given to you.

When the other fellow acts that way, he is "ugly"; when you do it, it's "nerves".

When the other fellow is set in his way, he is "obstinate"; when you are, it is just "firmness".

When the other fellow does not like your friend, he is "prejudiced"; when you do not like his, you simply show you are a good judge of human nature.

When the other fellow tries to treat some one especially well, he is "toadying"; when you try the same game, you are using "tact".

When the other fellow takes time to do things, he is "dead slow"; when you do it, you are "deliberate".

When the other fellow spends a lot, he is a "spendthrift"; when you do, you are "generous".

When the other fellow picks flaws in things, he is "cranky"; when you do, you are "discriminating".

When the other fellow won't get caught in new schemes, he's "backwoodsy"; when you won't, you are "conservative".

Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

During the New World Movement the different departments received a certain per cent of the funds. This was all to be used for new work, that is—salaries of new missionaries, new equipment or new buildings.

There is still a balance in the Home Department of this fund, to be used for some line of new work. That time has now arrived and we are glad to have it for the erection of a much needed parsonage at Ezel, Ky. It would have been utterly impossible to have built at this time, had we not had this balance in the N. W. M. fund.

The plans and specifications were made by Architect, Mr. J. L. Beatty of Pittsburgh, Pa., and the contract let to Ferguson and Stovall of Hazel Green, Ky., who were the lowest of four firms submitting bids.

The building will be erected on a lot adjoining the church, which is high and gives a splendid view, not only of the village, but of the surrounding country.

EZEL NOTES

There continues to be a splendid interest in all the church services. Attendance at the Sabbath School remained high during the month of February. The banner class was the Young Men's Class which increased its attendance twenty-five per cent over that of the month of January. The offerings show an increase of five dollars for the month. This is the highest monthly offering ever received at Ezel. The banner class in offering was the Philathea or Women's Class.

The Young People's Society has organized a mission study class, using Dr. Glover's book, "The Progress of World Wide Missions". They have almost reached their goal in contributing forty-five dollars to the Fowler Orphanage. By the time this article reaches the readers, they will have done so.

The women of the missionary society have several beautiful quilts for sale. Please remember them with your orders, and also remember that the school has beautiful rugs in all colors for sale.

We rejoice that through the gifts of friends we have been able to give clothing, food and aid in time of sickness, to several deserving families.

Ezel Echoes, the paper published by our English department has been enlarged and is now issued bi-monthly . Subscriptions will be welcomed. The price is five cents a copy.

SAN ANTONIO, TEXAS

Our missionary in San Antonio, Texas, who is Miss Sallie Dickey, writes:

"We are all busy studying Dr. McGranahan's book on our own work in the Home Land. The Young People finished it last week in a review of the entire book. The women, also, are studying it and will have, for next lesson, 'Our debt to the Negro'. Next Wednesday evening the W. M. S. will have charge of the Prayer Meeting.

"We had some interesting times during Christian Endeavor, — or Young People's—week. Our Young People were responsible for Two Sabbath evening services—the Seniors providing one program and the Intermediates the other; both programs were very good and demonstrated real talent among our younger folk. They conducted, also, the midweek service that week. It followed a Young People's banquet, where they served a Spanish meal—Hot tamalis, Inchaladas, tortillas and delicious Spanish rice. We were to have had Chili and beans, too, but one of our young men had an automobile accident on the way. The beans and Chili and the automobile were all seriously damaged but we were all very thankful that no one was hurt.

Our Sabbath School attendance has increased very encouragingly this fall and winter. A class, including young married couples and some others, was recently organized with the name of "The Builders" a question mark for a badge and for a motto "Take heed how ye build". This class, taught by one of our young elders, is very promising. Our superintendent is spending the last ten or fifteen minutes of the Sabbath School hour in a comprehensive study of the Bible as a whole. He is making the study very interesting.

Our women joined with the Christian women of the city in observing the World Day of Prayer.

Indian Department

MRS. J. FRENCH KERR, Secretary, 115 E. Fairview Ave., Connellsville, Pa.

A REMARKABLE EXPERIENCE

By Rev. R. H. Barr, Ph.D.
Warm Spring, Oregon

"My word shall not return unto me void", has been experienced again at Warm Spring, Oregon. About thirty years ago the Indian Shaker religion obtained a foothold here and as it ignored the vital doctrine of regeneration it appealed to many of our members who were frequently called before the session to answer for un-Christian conduct. Many backsliders from our church joined that false religion and have apparently done all they could to break up our congregation.

A few years ago Rev. James G. Dixon, a Nez Perce Indian Presbyterian minister was holding meetings here. Warren McCorkle one of our former members, who had become the Shaker leader and preacher told Mr. Dixon they would soon have our congregation broken up. Last autumn Warren fell ill. We called to see him and to talk to him of the plan of salvation. He made no remarks, not even inviting us to return. Later we heard that he was worse and that he would not allow the Shakers to doctor him. Again we called and he asked us to "preach"—meaning to read and explain the Scriptures. He had asked different ones to read the words of Christ to him.

We called again the day before he died and he requested me to baptize him. Knowing that he had been baptized when he was received into our church years ago, I asked, "Why do you want to be re-baptized?" He understood English but being too weak to speak out, he whispered to his wife in his own language and she interpreted for him. He said, "I have been the preacher for the Shakers and I do not want anything to stand between me and Christ; I am trusting in Him alone for salvation."

The day after he died his wife told us he was conscious to the last and his voice became strong enough to speak out plainly. He said, "O, there seems to be such a weight or burden upon me." He feared he had done wrong in leading his people into the Shaker religion.

I was asked to preach the funeral sermon but he was buried with all the pomp and glory of a great Shaker. I learned that before he died Warren said some things about the worthlessness of Shakerism which were very unpleasant to the Shakers. He gave some good advice to his friends which it is feared very few will follow. Some of the Shakers are trying to explain away the dying man's repudiation of this religion. They said: "He was out of his mind at times"—an illustration of Acts 2:13; That by saying he feared he had done wrong he meant that he had done that before he got the "Shake". It is believed that a real Shaker's hand will shake and tremble when the Spirit speaks through him.

They believe that true Shakers have visions. A son of Mr. McCorkle told me that a few days before his father died he saw in vision a little hole in the wall some distance up from the floor. (I could see dozens of them without either vision or glasses). When he stretched up and looked in he saw a small light nearly gone out. Then he knew his father would not get well. The doctor had already announced that fact to them some time before the son saw the vision.

What effect will Warren's remarkable testimony have upon Shakers? I was told that one said, "The thing for us to do is to go back to our old church before we die". Some at least feel that God is speaking to them since nineteen have died on the Reservation this winter.

May this testimony bring back all those who have been led away and may they all find the truth as it is in Christ.

Freedmen's Missions

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg, Pa.

A letter received from Mrs. Tillie Johnson encloses items from two of our Southern Missions, saying that the workers are too busy doing good work to tell others about it. They are doing fine work and find great pleasure in it. "I am amazed when I go among them to see the progress on the part of the people and the zeal with which our missionaries serve, so we 'thank God and take courage'."

MILLER'S FERRY

The mother's meetings started this year in October with an enrollment of twenty-four, and the number has increased until now there are eighty-seven, the largest number we have ever had, and the best part of it is they are doing splendid work. They have lessons in reading, writing and Bible. This last is stressed above all else. Lessons are also given in those things that are useful in the home and articles are made that will brighten and beautify it. Some piece quilts, taking pride in making a variety of pretty patterns; others make vases out of pickle bottles which they cover with bits of bright figured paper and colored lining of holiday envelopes. These are painted with clear varnish and when filled with real or handmade flowers, cheer the inmates of the home a great deal. Rugs cover up rough floors and add to the comfort. Aided by Professors Yancy and Ridgeway, the mothers are using the hammer and saw and converting boxes and barrels into bookcases, couches, tables and comfort chairs. When these are painted, they add much to the attractiveness of the home and make the occupants realize the true meaning of the song "Home Sweet Home". This fine spirit manifested by such a large number of teachers, bespeaks true missionary interest.

Thirty dollars, sent by some northern friends, has been used to buy clothing for five elderly ladies, the making of which has been assigned to the mothers in these meetings. This gift also has provided groceries for the hungry and fruit for the sick, one of whom has been a faithful member for over thirty years, and who we fear, will leave us soon. A few children share in this fund also.

The Farmers' Conference held last week was an overwhelming success. There were four or five hundred in attendance . The mothers sacrificially contributed food for this crowd. Mr. Henderson gave a hog and more than 300 were fed in the dining room. Stirring talks were given by the White County agent, Henderson Brothers and Mr. Harry Simms,

demonstration agent. A health talk was also given by Dr. McIntosh, county health officer. "Cooperative Marketing of Farm Products" was the subject of a contest held at night, in which six students took part. Three prizes were awarded. Mrs. Simms contributed vocal selections that delighted the audience. The Red Cross is furnishing seed and families are urged to plant early gardens.

PRAIRIE

A splendid Farmers' Conference was held here also, attended by leading white planters and merchants, who gave helpful advice and expressed interest in the farmer and his work. One assured result is that more food stuff and feed for live stock will be grown this year. The farmers were told to "raise their living" and live at home, instead of trying to make cotton furnish money to secure a living. The drought and economic depression have convinced the farmer of the necessity of making several changes, which twenty years of advice have failed to do. A striking thing is the realization, so general, that God's hand is in all this suffering and has a purpose.

There has been an unusual amount of sickness and a number of deaths in this community lately.

CANTON BEND

The school work here at Canton Bend goes on in good form, not so different from former years. The places of those who go out are supplied by those who come in, so the industrial work is the same routine, teaching the art of ordinary sewing and the best methods of cooking and decent house keeping. All are interested in the work and are profited by the training. We are pleased to note that those who are employed to cook and do housework for the best families give satisfaction and get far better wages than untrained workers. The sewing brings comments on the neatness and taste in making and selecting materials for clothing.

The drought made the crops short in this country, and many are suffering for the necessities of life. However, the Red Cross came to the relief of the needy and is helping out wonderfully. We have done what we could to help relieve many. This was one winter that clothing was needed more than in any year past, however, this mission has not received anything this year.

Now that spring has come, and the weather is becoming more pleasant, the danger from the frost is about over, thus warm clothing will not be so much needed, thanks to the climate.

—J. N. Cotton.

KNOXVILLE COLLEGE

Knoxville, Tenn.

My dear Mrs. Wilson:

I felt you might be interested in hearing that the girls of Elnathan, after hearing of the appeal made by Mr. Simpson for second hand clothing for the boys and girls at Miller's Ferry, decided they would like to help. They, therefore looked over their store of things and filled a small barrel which they sent on its way to those less fortunate than themselves. We feel that this act, little in itself, may turn some one of the girl's thoughts toward a work of which she probably had thought little.

Our work moves on progressively, we think. It has taken us some time to get acquainted both with the girls and with the work. It has been a pleasant experience. The girls are intelligent, anxious to be of service and aspiring. The work of the Y. W. C. A. girls at the first, did much to bridge what might have been a wide chasm at the beginning of our career. Some of them were on hand before the rush and with their knowledge of matters, greeted the returning girls and welcomed the new with such fervor that all were soon at home.

We were somewhat overcrowded at

the first, to our surprise. We have however, had our numbers reduced for one cause and another until there is no overcrowding at this time. "Hard Times" have had something to do with this.

We feel that we could use some Psalter Hymns or Bible Songs if there are any not in use in some church, since new ones have been secured. We can use them in our dining room worship. I have been informed that the ones we had are very much worn. There is a desire on the part of the young people for music which adds greatly to the devotion.

Will you express my sympathy to Mrs. Campbell because of her accident! We hope she may soon be restored to her place in the work.

Very truly yours,
Sophia C. Johnson,
Matron Elnathan Hall.

FROM A PERSONAL LETTER TO THE SECRETARY

My dear Mrs. Wilson:

I always read with great interest items relating to the Negro. Our Magazine is brimful of good things from the first page to the last. Miss Warren's article is so good and so true. I've never read a more helpful one, even by Booker T. Washington.

My heart always goes pit-a-pat when I attempt to write up the missions, for fear the story will be poorly told. To be on the spot and see things as they are is one thing, and quite another, to tell those things so others will see them as I do.

Word comes from Miller's Ferry of the death of one of the members of the Mothers' meetings, who was what might be called a charter member. How we shall miss her! She was very appreciative and had wonderful power of expression, usually carrying things her way in her earnest defense of the right and any cause the mission might sponsor. Another was an elderly man when I began my work.

One by one the dear old friends are crossing over. Heaven will be a joyful meeting place. Sometimes I go over the list of the dear ones over there, and I always begin with, "Miss Wallace". I wish I could express my gratitude to the United Presbyterian Church for what it has meant to me personally. Oh! what a blessing its high standards have been to my people. One of my greatest causes for happiness is to think of lives molded and fitted for the Master's service in our mission stations—so remote, so unprivileged. God has wonderfully blest our humble attempts to do something for Him and has permitted us to see the results in a large degree.

God bless you and all who make possible the work among a lowly people.

Most sincerely,
Tillie E. Johnson.

Bible Reading

391. Luke 3:13
392. I Cor. 15:8
393. Gal. 6:7,8
394. Prov. 16:18
395. Heb. 12:7
396. Isa. 9:6,7
397. Isa. 7:14
398. Tit. 2:18
399. Rev. 1:18
400. Jno. 10:30
401. In what book of the Bible is the one that overcometh promised a place on the throne?
402. From what "stem of Jesse" did the Lord Jesus spring? (An O. T. record).
403. Where does the Lord Jesus call Himself "the root and offspring of David"?
404. Where is Jesus called "the Lion of the tribe of Juda, the root of David?
405. "Behold, a King shall reign in righteousness"—where found?
406. What passage found in Isaiah did Jesus quote in Luke?
407. "All flesh shall know that I the Lord am thy Saviour", etc,—where found?
408. "He was led as a lamb dumb before his shearers", etc—found where in Old and New Testaments?
409. "Worthy is the Lamb that was slain" —where recorded?
410. "Where found: "The Lamb slain from the foundation of the world"?

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

NEW SOCIETIES

A new Junior Society having a membership of twenty, has been organized at Wellsville, Ohio. Miss Mary Lillian McConnell is the Superintendent.

A new Junior Society has been organized at Ross Community, N. S., Pittsburgh. Mrs. August W. Meyer, Superintendent.

The Junior Society of Huntsville, Ohio, has been re-organized. Mrs. D. H. Hammond, Superintendent.

The Junior Society at Greenwich, New York, has been re-organized. The new Superintendent is Mrs. Lewis Gillis.

POSTER

The following prayer suggests a a helpful poster. It is easily made and may be hung where it will be seen by the Juniors. Teach the children to pray for others as well as for themselves as Jesus taught us to do in the Lord's Prayer when rightly prayed.

Is this the way you Say the Lord's Prayer?

~~Our~~ Father who art in heaven,

~~Hallowed be thy name,~~

~~Thy kingdom come,~~

~~Thy will be done, on earth~~

~~As it is in heaven.~~

Give ~~us~~ *me* this day ~~our~~ *my* daily bread.

And forgive ~~us our~~ *me my* debts,

~~As we forgive our debtors,~~

And lead ~~us~~ *me* not into temptation,

But deliver ~~us~~ *me* from evil:

~~For thine is the kingdom,~~

~~And the power,~~

~~And the glory,~~

~~Forever.~~ Amen.

From "Training World Christians"
The Methodist Book Concern

The Christian who is not interested in carrying the gospel to all the world can pray only a small part of the Lord's Prayer

WORLD FRIENDSHIP

A new booklet containing twelve World Friendship Programs for the Younger Children entitled "Little Neighbors of the World" has been prepared by Mabel B. Fenner. The price is twenty-five cents and the booklet may be had from the Literature Department, 904 Publication Building, Pittsburgh, Pa. These programs are intended First, to help the children to feel that the children all over the world are neighbors, members of God's family. Second, they are intended to help them begin to realize that true neighbors are courteous, kind and helpful, and share with one another, even their best. Our "best" is Christ. Third, to give the children the opportunity of doing for their neighbors the kind, helpful and loving things Christ teaches them to do. It is not the object of these programs to emphasize the work or need in any particular missionary field, but rather to develop and encourage the right attitudes and habits which are the foundation of neighborliness and brotherhood.

The following little poem by the author is to be used in one of the programs. The children may dramatize the activities mentioned, the worship service to follow when all have gathered in the church.

There's a friendly little street,
In a friendly little town,
And the neighbors are friendly; they say,
"Good morning, Mrs. Jones, good morning,
Mrs. Brown,
And how are you today?"

On this friendly little street,
In this friendly little town
The children are friendly; they say,
"Come over, Mary Ellen, and bring Brother
John
And in our yard we'll play."

There are friendly little houses,
On this friendly little street,
The neighbors are happy and gay.
They help one another as much as they can,
And the words are kind, which they say.

There's a friendly little church,
On this friendly little street,
And on Sunday the people pray,
"Help us love one another, dear Father in
heaven,
And our neighbors far away."

—Mabel B. Fenner.

JUNIOR EXHIBIT

Full instructions in regard to the mailing of Junior Exhibit packages for the W. G. M. S. Convention at Everett, Washington, will be given in the May issues of this Magazine and of the *Junior Missionary Magazine*.

WINONA SUMMER SCHOOL OF MISSIONS

Winona Lake, Indiana, June 23-30, 1931.

Winona Summer School of Missions is an Interdenominational School held each year for women and young women.

Courses offered will include Bible, Normal and Study classes in Home and Foreign text books.

For information write to Mrs. J. Vande Roovaart, 203 East 113th Street, Chicago, Illinois.

Missions Home, Winona Lake, Indiana, will be open July 1st to September 1st, 1931 for the entertainment of (adult) Missionaries home on furlough, who need the rest and inspiration for two weeks at beautiful Winona Lake.

No meals are served, but they can be had near the Missions Home at reasonable prices.

Rooms with towels and bedding FREE.

Those who have availed themselves of a rest, both from Home and Foreign Fields have been most enthusiastic over the opportunity to be a guest at Missions Home.

For further particulars, write,

Summer School of Missions, June 23-30, 1931.
Mrs. Charles Vickers, Chairman,
238 S. Oak Park Avenue,
Oak Park, Illinois.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br.
Pittsburg, Pa.

SOME ENLIGHTENING INFORMATION

A most interesting analysis of the attitude of the press of this country on the subject of prohibition seems to indicate that a newspaper's wetness, generally speaking, is in direct proportion to its size. Three hundred and forty-five papers with a circulation of 3,932,041 favor the prohibition amendment as it now stands, 345 with a circulation of 12,520,911 are opposed to the amendment as it now stands, 38 with a circulation of 263,-869 favor modification, 87 with a circulation of 616,404 are neutral while 649 did not answer the questionnaire sent out by the N.E.A. The survey accordingly seems to indicate that the large papers constitute the bulk of the wet strength, while the small city and rural papers are the back bone of the prohibition cause. The analysis of the survey geographically is also interesting. It shows that the majority of the wet newspaper strength is in the mid-Atlantic and mid-Western sections; with a rather heavy representation on the Pacific Coast. Dry papers are also numerous in these two sections, and in the South and in the wheat belt they far outnumber the wet papers. The Middle West is debatable ground, for while the number of newspapers is almost evenly divided the wet papers have a larger circulation. Kansas, however, lives up to its reputation for dryness by having 22 dry papers to two wet ones.

Once again the Supreme Court of the United States has upheld the legality of the Eighteenth Amendment, this time in the case of the appeal from the decision of Judge Clark who had ruled that the Amendment was unconstitutional. The Judge based his argument on the contention that Article 5 of the Constitution provides for a separate way of ratification for two different kinds of amendments and that the Eighteenth Amendment belongs to the class which must be ratified by state conventions and not by state legislatures. The Supreme Court, however, upheld the legality of the ratification by legislatures.

In a statement issued at Washington, Senator Arthur Capper of Kansas refutes the Raskob argument that states' rights in regard to liquor would permit dry states to remain dry. "The constant reiteration of the assertion that the operation of states' rights would safeguard prohibition in the event the Federal Amendment were repealed may convince those who never experienced the utter break-down of that theory prior to the adoption of the Eighteenth Amendment. But the people of the Western and Southern states which adopted state-wide prohibition in the pre-war days know, out of their bitter experience, that states' rights in connection with prohibition means the legalized liquor traffic of wet states conducting a constant, powerful, persistent campaign of invasion of dry states, and the criminal defiance of their laws and rights. Before the Eighteenth Amendment was adopted, Kansas had great difficulty in enforcing its state prohibition law because of the activities of the liquor dealers in the adjoining states which did not have prohibition. This is an illustration of a dry state exercising its 'rights', but which were flagrantly disregarded by the liquor interests in other states. There should be no illusions as to the meaning of the repeal of the Eighteenth Amendment. The very day the repeal of that Amendment would become effective, that day each of the forty-eight states

would automatically revert to the legal liquor status existing within their respective borders. In many of our states that would mean the instant opening of the saloon, without restriction or hindrance other than that imposed by their state license laws."

The wets of the United States claim that the Quebec liquor control system is ideal. Quebec has 3,323 liquor selling places. The population of the United States is fifty-one times larger than Quebec's. If the United States were to adopt the Quebec system and the same proportion of saloons to population prevailed it would mean the opening of 169,473 bar-rooms. The Eighteenth Amendment abolished 177,000 saloons.

The Women's Moderation Union, of which Miss M. Louise Gross is the president, sent a copy of the resolutions of which the following is an extract to every member of Congress: "Resolved, that we call upon Congress to help relieve unemployment by passing legislation which will end prohibition and reduce taxes by the reestablishment of industries which the Eighteenth Amendment prohibits." *The Union Signal* makes the following comment: "We would like Miss Gross to explain why England unencumbered by prohibition has failed to solve the unemployment problem, and why Germany unhampered by a dry law is resting under the shadows of great armies of men out of work. One does not have to be very aged to recall other periods of depression, bank failures and financial stress when bread lines and emergency relief measures were rendered necessary to care for people out of work. These occurred long, long before prohibition, and under the benevolent(?) license system. As a matter of fact, students of unemployment and labor troubles before and during the prohibition period insist that the present situation would have been much worse had it not been for the dry law. Speaking before the American Association for Labor Legislation, Whiting Williams, an authority on labor economics at Harvard, said recently, 'Unrest, agitation and discontent would have been far greater had it not been for the dry law. Thousands of workers had savings accounts in the banks who would not have had them except for prohibition. This has been of national importance in keeping the national situation in hand."

The American Issue, speaking of the return of the legalized liquor traffic as a cure for business depression in that such a return would provide a market for surplus grain, thus aiding the farmer, says we must remember three things. "First. In the twelve months ending June 30, 1893, there was an increase of over two gallons per capita in the consumption of liquor in this country. Then came one of the worst panics in our history. Millions of people were on the verge of starvation and had to be supported by charity. The price of wheat went down to fifty-four cents a bushel and corn to thirty-seven cents. Second. A senator from Australia sat in our office a few days ago and described the unparalled hardships existing in his country today. There the liquor business is in full blast. Third. We should remember what *the brewers swore to during war times; namely, that their business had consumed only two per cent of the grain product of this country."*

Treasurer's Report for December 1930 and January 1931

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso. Work			Isaiah	Temperance	New World	Mrs. Moore Memorial Fund	Miscellaneous	TOTAL
											Orphan's Home	Home for Ag. People	Columbia Hospital						
Allegheny	172.00	1100.00	126.00	60.00	78.00	30.00	8.00	59.00	28.00					3.00	15.00				1679.00
Argyle	32.00	300.00	2.00				8.00	11.00											353.00
Arkansas Valley	1.00	374.00	2.00			1.00								7.00	3.00				388.00
Beaver Valley	94.00	692.00	31.00	14.00	45.00	12.00		101.00	19.00	21.00				30.00	11.00				1070.00
Big Spring	31.00	100.00	21.00	9.00	9.00	2.00			2.00						2.00		1.00		177.00
Boston	25.00	200.00																	225.00
Butler	165.00	154.00	84.00	95.00	32.00	15.00		50.00	31.00		33.50	51.00	31.00						741.50
Caledonia	69.00	334.00	76.00	20.00	195.00			25.00											719.00
Cedar Rapids	1.00	298.00		18.00															317.00
Chartiers	124.00	796.00	254.00	9.00	34.00	3.00	21.00	20.00	18.00	11.00	63.00	7.00		12.00	15.00		5.05		1392.05
Chicago	66.00	200.00	56.00	24.00	42.00	2.00	14.00	11.00	7.00		24.00			1.00					447.00
Cleveland	326.00	225.00	186.00	52.00	68.00	37.00	7.00	45.00	33.00		4.00			6.00	23.00			100.00	1112.00
College Springs		421.00			5.00					2.00				1.00	2.00				431.00
Colorado	12.00	177.00	15.00	16.00	38.00	3.00			3.00					2.00	3.00				269.00
Concordia		10.00			5.00				3.00										18.00
Conemaugh	14.00	202.00	10.00	5.00	10.00			26.00		2.50	5.00	2.00			2.00				278.50
Delaware		334.00	25.00	15.00	10.00	2.50	25.00	67.00	5.00						2.50				486.00
Des Moines	5.00	107.00	20.00	15.00	15.00		2.00												164.00
Detroit	75.00																		75.00
Frankfort	8.00		8.00	8.00	8.00														32.00
Hudson	1882.00	63.00	62.00	6.00	6.00			8.00	6.00					2.00	10.00				2045.00
Idaho	10.00	13.00	7.00	4.00	4.00	1.00	3.00		4.00					2.00	1.00				49.00
Illinois Southern	18.00	466.00	10.00	13.00	22.00	11.00	4.00		11.00		4.00	3.00	3.00	5.00	16.00		5.00		591.00
Indiana		162.00	20.00		9.00					1.00									192.00
Indiana Northern	47.00		8.00		5.00										1.00		.90		61.90
Kansas City	25.00	176.00			2.00														203.00
Kiskiminetas	47.00	52.00	22.00	30.00	10.00	10.00		8.00		1.50	1.00		1.00						182.50
Mansfield	34.00	38.00	25.00	7.00	9.00	2.00			1.00	2.00	1.00	1.00	1.00	2.00	2.00				125.00
Mercer	25.00							60.00											85.00
Monmouth	15.00	349.00	8.00						2.00						11.00				385.00
Monongahela	336.00	2050.00	415.00	80.00	300.00	80.00		40.00	55.00					143.00					3499.00
Muskingum	24.00	400.00	34.00	14.00	52.50	15.00	5.00	18.00	35.00					3.00	12.00				612.50
Nebraska	10.00	78.00	10.00	8.00	3.00			4.00	3.00					1.00	2.00				119.00
Ohio First	24.00	302.00	22.00	3.00	8.00	10.00		12.00	10.00		4.00				10.00				405.00
Ohio Northwestern	40.00	113.00	21.00		11.00				6.00								5.00		196.00
Oklahoma	10.00	30.00	23.00	5.00	7.00			13.00											88.00
Oregon	2.00	298.00	5.00			1.00	5.00		1.00					3.00	1.00				316.00
Philadelphia	100.00	100.00	70.00	5.00	46.00	6.00	20.00	42.00	24.00	5.00				6.00	1.00				425.00
Rock Island	28.00	200.00	51.00	4.00	6.00	2.00	1.00	20.00	4.00		1.00	1.00	1.00		2.00				321.00
San Francisco	22.00	171.00	20.00	5.00	9.00	9.00								7.00	9.00		1.00		253.00
Spokane	14.00	69.00	1.00		4.00	1.00				1.00				6.00	1.00		2.00		99.00
Steubenville	115.00	372.00	43.00	30.00	36.00	28.00		132.00	29.00	9.00				2.50	3.00		5.00		804.50
Texas		12.50																	12.50
Vermont	6.00		6.00	5.00														50.00	67.00
Westmoreland	128.00	675.00	196.00	73.00	70.00	39.00	22.00	57.00	30.00	5.00				6.00	15.00				1316.00
Wheeling	169.00	245.00	99.00	4.00	10.00	11.00		64.00	48.00	5.00				3.00	1.00		2.00		661.00
Wisconsin		200.00																	200.00

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Literature Department

MISS ELIZABETH MILLIGAN, Secretary,

904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY TEXT BOOKS AND HELPS

1931—1932

Foreign—Senior

Christ Comes to the Village—Cloth 75 cents; paper, 50 cents.

How to Use—"Christ Comes to the Village", Price 25 cents (Not ready).

A Set of Six Posters—50 cents per set (Not ready).

Foreign—Junior

Open Windows—By Mary Entwistle. A story-study book for boys and girls from 9 to 13 years. Price 50 cents in paper.

How to Use "Open Windows", Price 15 cents (Not ready).

Beginners

Matayi and Prayma—Candy and Love. Price 25 cents.

Home Text Books—1931-1932

We are very sorry we are not yet able to announce the titles of the Home study books for the coming season. Announcement will be made just as soon as we have the necessary information.

See the March Magazine for our announcement concerning the study books and supplies for last year, both home and foreign.

Home Programs

Historical Sketch—Freedmen, 3 cents.

Hospitals—Freedmen, 3 cents.

Women's Work in Freedmen's Missions, 2 cents.

Her Own Story, 3 cents.

The Plea of the Submerged Tenth, 3 cents.

The Americanization of the Native American, 3 cents.

A Needy Race, 3 cents.

Work at Simnasho, 3 cents.

Cleanliness Next to Godliness, 3 cents.

Wabidan, 3 cents.

Chuck 'Likely, 3 cents.

Medical Work at Frenchburg, 2 cents.

I'm the Janitor, (new) free for postage.

Early Days at Ezel, 2 cents.

Our Work Among the Aliens, 2 cents.

Parsonage Work, 3 cents.

Leaflets

Sacrificial Giving (New)—2 cents.

Women of the Bible—A new Devotional Service, 2 cents.

People of India, 3 cents.

Purpose and Plan of the W. G. M. S. Send one cent for postage.

Statistical Report for 1929-30, 15 cents.

Departments of Work, 1930. Free, Postage, 5 cents per doz.

Four Programs on World Friendship (Junior), 15 cents.

Pains and Pellets—(For a Medical Missions Program)—10 cents each.

A Peace Pilgrim—Madam Yajima, 5 cents each.

Mrs. Yamamato—3 cents.

Pageants

No Room, 3 cents.

Voices of the Women, 10 cents.

Jyoti—A Monologue of a Bride of India, 2 cents each.

Three and Thirty Missionary Games, 5 cents each.

For other leaflets and pageants, send for our catalogue.

Prayer Cycles

There is no more important publication sent out through our Church from this office than the Prayer Cycle. It covers the entire mission work of our Church; it names all the missionaries, home and foreign, giving their locations and so far as possible the character of their work; it makes it possible for all the mission work of our Church to be prayed for once a month, and our missionaries crave this form of service above any other service you can render. The price is 10 cents each; $1.00 per dozen; or $7.50 per hundred.

GENEVA SUMMER SCHOOL OF MISSIONS

Lake Geneva, June 29 to July 6, 1931

The Geneva Summer School Committee announces the 13th Annual Session of its School for women and girls at Conference Point, Williams Bay, Wisconsin, on the shore of the beautiful Lake Geneva, "America's blue Galilee."

This is an Interdenominational School and among the first to give International Religious Education credits. It offers courses, under outstanding instructors, in Bible and Mission study, Methods, Handcraft and Parliamentary Law.

For further information address, Mrs. George P. Lottich, 3253 Wilson Ave., Chicago, Ill.

Tributes

MRS. G. I. GORDON

The Women's Missionary Society of the Northminster United Presbyterian Church of Oklahoma City, desires to pay loving tribute to the memory of Mrs. G. I. Gordon, who was called home November 29, 1930.

For many years she was identified with the missionary organization and gave freely of her services, not only in the Missionary Society but in every organization and department of the church work, and was an untiring worker in the cause of temperance. As the wife of a minister and former pastor, she was more familiar with the affairs of our church, both at home and in foreign fields, than any other member of the Missionary Society.

She was ever alert and interested in things about her, in civic affairs as well as the work of the Kingdom. She was a faithful, loving, loyal, and most efficient member. Her dignity, graciousness and cheerfulness and her optimistic view at all times under any and all circumstances have been, and will continue to be, an inspiration to us all.

We cherish her memory, and while the familiar voice is stilled, her life and influence will live on in our Society.

We rejoice she was permitted to serve actively until a very few days before her death, when she was taken peacefully from our midst.

We wish to express our sincere sympathy to the husband and family and commend them to Him, Whose we are and Whom we serve, and Who doeth all things well.

Mrs. R. J. Lanyon,
Mrs. O. M. Galbraith.

MRS. JOHN W. FUERHER

The Ladies Aid and Missionary Society of the First United Presbyterian Church of Connellsville, Pennsylvania, has been called upon to mourn the death, on January 4, 1931, of Mrs. John W. Fuerher, a very active member and Life Member of the W. G. M. S. As time passes we will fully appreciate the loss we have sustained in the passing of our friend and co-worker. Her work and service seemed not to have any limits, and she was never known to fail in any task assigned her which was physically possible of attainment. She loved the church and was always a loyal member and supporter.

Cheerfulness, sincerity of purpose and faithfulness to duty in the many places, of responsibility which she filled characterized her life, and each cause whether religious, social or at home, she considered worthy of her best effort.

Her unfaltering trust in God and her cheerfulness during the last few weeks of her sickness were an inspiration. Physically it was a slowly losing battle but spiritually it was triumph and patience, moral strength and religious faith.

The members of the society extend their love and sympathy to the bereaved family.

She will be sorely missed by her neighbors and friends in her hospitable home and her place will be hard to fill.

So, lying in the midst of flowers she loved so well, we bid her farewell, confidently expecting to meet her, "Within Thy house, O Lord".

"We loved her, yes we loved her,
But the angels loved her more,
And they have sweetly called her
To yonder shining shore."

Mrs. W. D. Long,
Mrs. J. H. Cyphers,
Mrs. J. French Kerr.

MRS. SARAH HODGENS EDIE

Quietly and peacefully Mrs. Sarah Hodgens Edie entered into her Heavenly Home on October 30, 1930.

In the passing away of Mrs. Edie the Women's Missionary Society, Beaver United Presbyterian Church, has lost the oldest, and one of the most faithful members. She was 94 years of age.

Mrs. Edie was widely known in our denomination. Her many years as the wife of a pastor, and her many summers spent at Chautauqua where she met so many members of her beloved church, made friendships that to her, were very dear, and never forgotten. But to us, who have known her over a period of many years, was her worth fully understood and appreciated. She was deeply interested in Missions, both Home and Foreign, especially our needy stations among the Freedmen and Mountain people.

Mrs. Edie's life was a living Epistle known and read by all men. Her devotional spirit, her humble attitude in prayer, and her childlike faith marked her as one of whom the Beloved Disciple, John, said, "His name shall be in their foreheads".

Until only a few months ago, when infirmities of age prevented, was she able and happy to attend the meetings of our Society.

Mrs. Edie was progressive. She was a constant reader which kept her still growing, and with her keen mind and wonderful memory made her an interesting companion.

We shall miss our dear friend, her warm personal greeting, always with a cheery smile, and the friendly clasp of her hand.

To her dear family, we, the members of this Society extend our loving sympathy.

Peace and rest at length have come,
All the day's long toil is past;
And each heart is whispering, "Home,
Home at last!"

Mrs. Susan B. Withrow,
Mrs. Ella M. Ewing,
Miss Anna L. Frazier.

MRS. GEORGE E. RANKIN

The Women's Missionary Society of the Sixth United Presbyterian Church, Pittsburgh, records this tribute of love and respect to the memory of Mrs. George E. Rankin, whose death occurred December 18, 1930.

Mrs. Rankin was born in Pittsburgh in the year 1854. Some years later, she with her parents moved to the East End. She was a member of the Sixth United Presbyterian Church for about 33 years.

In one's life time there may be met many gracious and godly souls who leave a happy memory when distance or death carries them from our sight. Out of this large group of men and women, there is sometimes a small circle that may include a very meager number of rare spirits of whom the world is not worthy, but with whose lovely lives it is being blest.

Mrs. Rankin belonged to that small circle of unusual women, whose natures and lives are not easily defined, but are impressionably felt. It was a richness of mind and heart, a variety of gifts and graces, a deep earnestness and quaint compelling humor, a union of fervent religious feeling and practical common sense that blended there and welded the warmth of the spirit of Christ, that made her winsome and valuable.

Though being practically an invalid (from the loss of vision) the hold on her friends was never relaxed and her devotion to her Church and its interests in no wise lessened. Those of us who knew her and trusted her will never be totally separated from her company.

She has joined that company of just men made perfect and toward that same company of pilgrims we press our way. A daughter and numerous relatives and friends gathered around the pulseless clay and gave utterance to the pent up feelings of grieved hearts,—passed the bier—and lingered as they took a last look of a general favorite—Oh! how sad! But a voice echoed the song of triumph—"I am happy here, but will be happier there". A voice says, "Blessed are the dead who die in the Lord, yea, henceforth saith the Spirit, they shall rest from their labors and their works do follow them."

Mrs. W. J. Neely,
Mrs. J. H. McIlroy,
Mrs. H. B. Patterson.

MRS. ANNIE M. ARROTT

Sorrow has come again to the Women's Missionary Society of the Sewickley, Pennsylvania, United Presbyterian Church. On Saturday, December 27, 1930, Mrs. Annie Murdoch Arrott, the wife of Mr. James W. Arrott, Jr., passed from among us to her Heavenly Home.

Mrs. Arrott was a devoted wife and mother, the center of a happy home. As a friend, thoughtful and unselfish, she endeared herself to all who had the privilege of close acquaintance with her. These were very many; for she had spent her whole life in Sewickley, her parents, Mr. and Mrs. Hugh J. Murdoch, having early taken up their residence there, whence daily Mr. Murdoch went to his duties in the city as publisher of **The United Presbyterian.**

To the husband and family so sorely bereaved, her fellow members of the church and the missionary society would offer tenderest sympathy. We mourn with them the passing of a lovely, gentle spirit, the ending of a life filled with beautiful deeds.

"Jesus, Thou Prince of Life,
Thy chosen cannot die;
With Thee, they conquer in the strife,
To reign with Thee on high."

Mrs. John G. Boggs,
Miss Jennie B. Wallace.

MRS. MAUDE DOBBINS BROWN

The Women's Missionary Society of Wichita, Kansas, desires to pay tribute to the memory of Mrs. Maude Dobbins Brown, who was called home October 20, 1930.

She was especially interested in Missions, serving as our President for eleven years and later as Treasurer. She was faithful in every department of the church's work.

We commend her daughter, Ruth, to the loving care of our Heavenly Father.

Mrs. D. E. McCague,
Mrs. J. W. Gordon,
Mrs. Wm. Murchie.

MRS. EVA COLLINS ORR

We, the Women's Missionary Society of Sheakleyville United Presbyterian Church, wish to pay a tribute of love to our dear sister, Mrs. Eva Collins Orr, who was called to her Heavenly Home November 24, 1930.

We miss her presence, her wise counsel, her voice in prayer and praise, but knowing that she is happy in that house not made with hands eternal in the Heavens, we can say "Thy will be done".

We also wish to express our sympathy to her husband and sisters.

Mrs. J. Daryl Davis,
Mrs. Carl D. Limber,
Mrs. T. C. Cochran.

MRS. JESSIE BLAIR

The women of the First United Presbyterian Church, Seattle, Washington, wish to offer loving tribute to the memory of Mrs. Jessie Blair, widow of Rufus L. Blair, whose earthly life of 83 beautiful years came to a close September 19, 1930.

The beauty of holiness shone in her face, sweetness dropped from her lips, and faithfulness to God and the church ruled her heart. Our sympathy is with her sister Miss Annie MacDonald, and her daughter Miss Gertrude Blair.

Mrs. R. W. Sprague,
Mrs. J. A. Cathcart.

HOME MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev. R. G. Smith .....Tama, Iowa
Rev. R. H. Barr .....Warmspring, Ore.
Rev. W. A. Matthews .....Simnasho, Ore.

CITY MISSIONS

Mrs. A. Caliandro, (Italians) 80, 29th St., ...West New York, N. J.
Mrs. Maude Morrison, (Aliens) .....Hickory, Pa.
Miss Gretta Ohman, ...R. D. 3, McDonald, Pa.
Mrs. Frank Lieske, (Aliens) .....Langeloth, Pa.
Mrs. Mary Ciancio, (Italians) 7609 Tioga St., ...Pittsburgh, Pa.
Miss Margaret Wissler, 120 S. 29th St., ...St. Joseph.... Mo.
Miss Elizabeth McMillan, 1609 Washington St., ...Denver, Colo.
Miss Ella Montgomery, Route 4, Mansfield, Ohio
Miss Jennie D. Nicol, 7501 S. Normandie ..... Ave., Los Angeles, Calif.
Miss Sallie E. Dickey, 114 Kendall St., ...San Antonio, Texas
Miss Mildred Robb, 1345 Ocean Ave., ...San Francisco, Calif.
Mrs. Alice M. Maxon, 531 East Couch St., ...Portland, Ore.
Miss Margaret Heazlett, 1135 Hiland Ave., ...Coraopolis, Pa.
Mrs. Mary E. McLain, 1615 E. Fourth Ave., ...Olympia, Wash.

MOUNTAIN MISSIONS

Rev. and Mrs. Albert S. Work .....Frenchburg, Ky.
Prof. and Mrs. Merle McDowell, ...Frenchburg, Ky.
Prof. Frank Wylie .....Frenchburg, Ky.
Prof. Wallace White .....Frenchburg, Ky.
Miss Esther Mitchell, M. D. .....Frenchburg, Ky.
Miss Martha Baird, ...Frenchburg, Ky.
Miss Lou Berryhill, ...Frenchburg, Ky.
Miss Sara Conrad, ...Frenchburg, Ky.
Miss Genevera Jamieson, ...Frenchburg, Ky.
Miss Thelma Porter, ...Frenchburg, Ky.
Miss Helen Wright, ...Frenchburg, Ky.
Miss Margaret Beveridge, ...Frenchburg, Ky.
Miss May Beveridge, ...Frenchburg, Ky.
Miss Edna Sutton, ...Frenchburg, Ky.
Mrs. Caroline Pollock, ...Frenchburg, Ky.
Miss Florence Tschantz, ...Frenchburg, Ky.
Rev. and Mrs. Ray Davis, ...Ezel, Ky.
Miss Edna Mae Eastwood, ...Ezel, Ky.
Miss Beulah Grant, ...Ezel, Ky.
Miss Liberty Maye Mattson, ...Ezel, Ky.
Miss Esther Stevenson, ...Ezel, Ky.
Miss Lillabel Towle, ...Ezel, Ky.
Miss Janet Work, ...Ezel, Ky.

FREEDMEN'S MISSIONS

Mrs. B. B. Groves, ...Arlington, Ala.
Mrs. N. D. Williams, ...Arlington, Ala.
Miss Mezilla P. Horn, ...Arlington, Ala.
Miss M. E. Burton, ...Arlington, Ala.
Mrs. A. D. Michael, ...Arlington, Ala.
Rev. W. G. Wilson, ...Camden, Ala.
Alphonso W. Young, ...Camden, Ala.
Lorenza E. Poe, ...Camden, Ala.
Walter H. Anglin, ...Camden, Ala.
Miss Annie Blevins, ...Camden, Ala.
Miss Lenora L. Starkey, ...Camden, Ala.
Mrs. Amanda Freeman .....Camden, Ala.
Miss Evelyn Haygood .....Camden, Ala.
Mrs. S. P. Marsh, ...Camden, Ala.
Mrs. Eunice Young, ...Camden, Ala.
Miss Mamie Smith, ...Camden, Ala.
Miss Lucy Woodward, ...Camden, Ala.
Mrs. M. B. Waters, ...Camden, Ala.
Miss Grace L. Adams, ...Canton, Bend, Ala.
Miss Minnie A. Nunn, ...Canton Bend, Ala.
Miss Daisy Osburn, ...Chase City, Va.
Mrs. Fanny Jones, ...Chase City, Va.
Mrs. Luella Tidball .....Chase City, Va.
Mrs. Della Seright .....Chase City, Va.
Mrs. Lavinia Gaines .....Chase City, Va.
C. L. Blackwell, ...Chase City, Va.
Miss N. J. Rhea, ...Miller's Ferry, Ala.
Mrs. F. H. Carey, ...Miller's Ferry, Ala.
Mrs. L. M. Smith, ...Miller's Ferry, Ala.
Mrs. F. O. Parker, ...Miller's Ferry, Ala.
Mrs. Eva Adams, ...Henderson, N. C.
Miss J. A. Warren, ...Henderson, N. C.
Miss Emma Ford, ...Henderson, N. C.
Mrs. Della Reddick, ...Henderson, N. C.
Mrs. Mattie Ellis, ...Henderson, N. C.
Mrs. J. H. Tarter, ...Henderson, N. C.
Wm. Peters, ...Prairie, Ala.
James Rivers, ...Prairie, Ala.
Miss Hope Edwards, ...Prairie, Ala.
Miss Etta Blevins, ...Prairie, Ala.
Miss Elizabeth Bradford, ...Prairie, Ala.
Mrs. Etoila Peters, ...Prairie, Ala.
Mrs. Estella Perkins, ...Prairie, Ala.
Miss Mattie King, ...Prairie, Ala.
Anna Rutherford, ...Knoxville, Tenn.
Jennie Robertson, ...Knoxville, Tenn.
Myrta McVey, ...Knoxville, Tenn.
Mrs. Sophia Johnson, ...Knoxville, Tenn.
Bertha Lash, ...Knoxville, Tenn.
Eva Grove, ...Knoxville, Tenn.
Miss M. Rogers, ...Townsville, N. C.

Donations of Clothing needed at Arlington, Camden, Canton Bend, Miller's Ferry, and Prairie. New materials and Christmas boxes are gratefully received at all stations. Remember to prepay freight and put name of society and place inside of box. Address contributions as follows:

Arlington, Ala.—Post Office address, Annemanie, Alabama. Shipping point, Arlington, Ala.

Camden—Rev. W. G. Wilson, Camden, Alabama.

Canton Bend—Rev. J. N. Cotton, Camden, Wilcox County, Alabama.

Miller's Ferry—C. S. Simpson, Post Office, Miller's Ferry, Alabama. Shipping point, Camden, Ala. Mark for Miller's Ferry, Alabama.

Prairie—Prof. William Peters, Post Office address, Prairie, Alabama. Shipping point, Catherine, Alabama. Mark for Prairie Mission.

THE TURN TOWARD PEACE

By Florence Brewer Boeckel.

Friendship Press, 150 Fifth Ave., New York. Cloth $1.00; paper 60 cents.

This book, by an authority on the subject sets forth the World's need for Peace and forces that delay and promote it. There are four divisions of the book: 1. Why We Must Have Peace; 2. Ways and Means of Settling Disputes without War; 3. What Delays the Abandonment of War? 4. Forces Making for Peace. Under the last heading the organized peace movements are described. Labor wants peace, farmers want it, women want it, churches want it and organizations are seeking to mobilize these forces.

The book contains much valuable information on the World Court, the Kellogg Peace Pact and various treaties made between the United States and other nations.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 ..... Delhi

INDIA

Miss Emma Dean Anderson, 1881 ..... Gurdaspur
Miss Helen Artman, 1920 ..... Sialkot City
Miss Kathryn Beattie, 1920 ..... Sangla Hill
Miss Minnie Beatty, 1912 ..... Campbellpur
Miss Roma Beatty, 1909 Badomali, Sialkot District
Miss Hazel Bennett, 1908 ..... Gujranwala
Miss Rebecca Jean Black, 1921 ..... Sangla Hill
Miss Lois Boyd, 1918 ..... Sialkot
Miss Frances E. Brown, 1928 ..... Sargodha
Miss Theresa Brownlee, 1922 ..... Sialkot City
Miss Lois M. Buchanan, 1910 ..... Sialkot
Miss Evelyn Cathcart, 1925 ..... Sialkot
Miss Marie E. Cash, R. N., 1926 ..... Jhelum
Miss Henrietta Cowden, 1905 ..... Sialkot
Miss Laurella G. Dickson, 1897 ..... Sargodha
Miss Margaret Fehlman, 1913 ..... Lyallpur
Miss Betsy Fleming, 1913 ..... Pasrur
Miss Ella M. Gordon, 1893 ..... Campbellpur
Miss Vida J. Graham, 1922 ..... Pathankot
Miss Eva M. Hewitt, 1930 ..... Gujranwala
Miss Kate A. Hill, 1896 ..... Sargodha
Miss Zarra S. Hoon, 1921 ..... Rawalpindi
Miss Janette Howland, 1921 ..... Jhelum
Dr. Reba C. Hunsberger, 1921 ..... Sialkot City
Miss Flora Jameson, 1903 ..... Jhelum
Miss Mary Kyle, 1904 ..... Pasrur
Miss Olive Laing, 1912 ..... Pathankot
Miss Sara Jane Lamont, 1928 ..... Gurdaspur
Miss Mary A. Lawrence, 1893, ... Rawalpindi
Miss Mary F. Lincoln, R. N., 1919 ..... Sialkot
Miss Mary E. Logan, 1891 ..... Rawalpindi
Miss Eleanor W. Maconachie, 1909 ..... Pathankot
Miss Elizabeth McCahon, 1875 ..... Sialkot
Miss Lillian A. McConnell, 1902 ..... Lyallpur
Miss Rosa McCullough, 1879 ..... Gujranwala
Miss Jean Morrison, 1895 ..... Rawalpindi
Miss E. Josephine Martin, 1896 ..... Pathankot
Miss Mary R. Martin, 1890 ..... Shiekhupura
Miss Maude Mitchell Miller, 1925 ..... Sheikhupura
Miss Henrietta Moore, 1898 ..... Abbottabad
Miss Sara A. Moore, 1917 ..... Gurdaspur
Miss Marian T. Peterson, 1930 ..... Gujranwala
Miss Willa Ramsey, 1921 ..... Pathankot
Dr. Faith W. Reed, 1926 ..... Sialkot City
Miss Louise Scott, 1916 ..... Gujranwala
Miss Rose Shereda, 1928 ..... Lyallpur
Dr. J. P. Simpson, 1902 ..... Jhelum
Miss Kate E. Spencer, 1918 ..... Sargodha
Miss Emma M. Stauffer, R. N., 1925 .....
.....Bhera, Sargodha District
Miss Vivian L. Trimble, 1921 ..... Gurdaspur
Miss Edna Ward, 1923 ..... Sargodha South
Miss Helen V. Weede, 1928 ..... Pasrur
Miss Georgia Wengert, 1919 ..... Sangla Hill
Dr. Maria White, 1886 ..... Pasrur
Miss Dora B. Whitely ,1911 ..... Pasrur
Miss Gertrude E. Zink, 1919 ..... Sangla Hill

NOW IN THIS COUNTRY

Miss Ruth I. Ardrey, 1924 .....
.....826 S. Ogden St., Denver, Colo.
Miss Nancy Hadley, 1904 .....
.....47 Prentiss St., Cambridge, Mass.
Miss Evva P. Hartig, R. N., 1924 .....
.....9 Beall St., Frostburg, Md.
Miss Flora E. Hormell, R. N., 1925 .....
.....1447 Delaware Ave., Berkely, Calif.
Miss Esther Moyer, 1924 ....R. D. 1, Fombell, Pa.
Miss Margaret L. Murdoch, 1924 .....
.....R. D. 1, Cambridge, N. Y.
Miss Laura Reynolds, 1924 .....
.....100 Crosby Ave., Kenmore, N. Y.

EGYPT

Miss Mildred Allison, 1926 ..... Alexandria
Miss Ella M. Barnes, 1911 ..... Cairo
Miss Margaret Bell, 1901 ..... Fayoum
Miss Leota Cabeen, 1909 ..... Alexandria
Mrs. Mary K. Coventry, 1918 ..... Cairo
Miss Anna B. Criswell, 1905 ..... Assiut
Miss Mary F. Dawson, 1922 ..... Cairo
Miss Lucia Dwight, 1919 ..... Cairo
Mrs. Sara M. Eby, R. N., 1926 ..... Assiut
Miss Gudrun C. Estvad, 1925 ..... Cairo
Miss Davida Finney, 1914 ..... Assiut
Miss Minnehaha Finney, 1894 ..... Tanta
Miss Alta Grace French, 1925 ..... Cairo
Miss Elsie French, 1909 ..... Zagazig
Miss Martha Glass, 1921 ..... Luxor
Miss Eulalia D. Grether, 1929 ..... Cairo
Miss Rena Hogg, 1899 ..... Assiut
Miss May Holland, R. N., 1913 ..... Benha
Miss Elizabeth Kelsey, 1928 ..... Minia
Miss Lois D. Kingan, 1926 ..... Benha
Miss Lucy Lightowler, 1921 ..... Mansoura
Miss Lillian McClelland, 1923 ..... Cairo
Miss Jeanette McCrory, 1926 ..... Benha
Miss May E. McFarland, 1919 ..... Cairo
Miss Helen J. Martin, 1914 ..... Cairo
Miss E. Roxy Martin, 1901 ..... Cairo
Miss Dora Mason, 1918 ..... Assiut
Miss Sara B. Meloy, 1923 ..... Tanta
Miss Helen J. Noordewier, 1921 ..... Beni Suef
Miss Marion Paden, 1920 ..... Zagazig
Miss Frances M. Patton, 1922 ..... Mansoura
Miss Estelle Robertson, 1922 ..... Cairo
Mrs. Rachel Tracy Seiver, 1925 ..... Fayoum
Miss Edna B. Sherriff, 1920 ..... Alexandria
Miss Margaret A. Smith, 1872 ..... Cairo
Miss Nellie C. Smith, 1911 ..... Minia
Miss Jane C. Smith, 1922 ..... Cairo
Miss M. Frances Tait, 1925 ..... Tanta
Miss Anna Y. Thompson, 1871 ..... Cairo
Miss Mary L. Thompson, 1917 ..... Assiut
Miss Helen May Walker, 1930 ..... Cairo
Miss Laura B. Walker, 1904 ..... Luxor
Miss Ethel Weed, 1919 ..... Alexandria
Miss Ida B. Whiteside, 1924 ..... Luxor
Miss Esther W. Wilson, 1919 ..... Beni Suef
Miss Ruth Work, 1904 ..... Assiut
Miss Laura Wright, 1921 ..... Tanta

NOW IN THIS COUNTRY

Mrs. Ada A. Dunlap, 1926 .....
.....2100 Eye St., N. W., Wash., D. C.
Miss Alice Grimes, 1924 ..... Claysville, Pa.
Miss Alfretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Carol McMillan, 1906 .....
.....Care of T. R. Edmonds, Aledo, Ill.
Miss Venna R. Patterson, 1924, R. R. 1, Nampa, Id.
Miss Elizabeth S. White, 1924 .....
....2411 Osgood St., N. S., Pittsburgh, Pa.
Miss Ruth Mary Williamson, 1924 .....
.....31 West 3rd St., Greensburg, Pa.
Miss Margaret Work, 1924 .....Ft. Morgan, Colo.

SUDAN

Miss Una Coie, 1918 ..... Khartum North
Miss Esther Minta Ganter, 1928, ...Khartum North
Miss Ray Huffman, R. N., 1924 ..... Nasser
Miss Marguerite M. McClellan, 1926 ....Omdurman
Miss Mary Jane McKnight, 1922 ....Khartum North
Miss Ruth M. Parks, 1930 ..... Khartum North
Miss E. Verna Pillow, 1930 ..... Omdurman
Miss C. Blanche Soule, R. N. 1921 ..... Nasser
Miss Frances Turk. R. N. 1921 .....Khartum North

NOW IN THIS COUNTRY

Miss Mary E. Coie, 1919, R. 2, Shannon City, Iowa
Miss Aulora R. McIntyre, 1919 .....Lenox, Iowa

ABYSSINIA

Miss Edith C. Anderson, R. N., 1929 ..Addis Ababa
Miss Dora B. Arveson, R. N., 1930 ....Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929
.....Addis Ababa
Miss Viola M. Bayne, 1924 ..... Gore
Miss Isabel Blair, 1922 ..... Saye
Miss Mildred Kiemele, 1929, ... Addis Ababa
Miss Elizabeth McKibben, 1924 ..... Saye
Mrs. Ruth L. Walker, 1923 ..... Gore
Miss Florence D. White, 1923 ..... Addis Ababa

NOW IN THIS COUNTRY

Miss Ruth C. Beatty, R. N., 1920 ....Reedsville, Pa.

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c/o American Mission should be added to each foreign address)

EGYPT

Rev. and Mrs. J. W. Acheson .....Cairo
Dr. and Mrs. C. C. Adams .....Cairo
*Dr. and Mrs. J. R. Alexander .....Cairo
Rev. and Mrs. J. M. Baird .....Benha
Rev. J. H. Boyd, D.D. .....Tanta
Dr. and Mrs. R. W. Caldwell .....Alexandria
Dr. and Mrs. E. E. Elder .....Cairo
Rev. and Mrs. W. T. Fairman .....Cairo
Dr. and Mrs. H. L. Finley .....Assiut
Rev. and Mrs. Dalton Galloway, ...Beni Suef
Dr. and Mrs. Horace K. Giffen .....Assiut
Rev. and Mrs. L. A. Gordon .....Alexandria
Dr. and Mrs. A. F. Grant .....Tanta
Rev. and Mrs. E. E. Grice .....Assiut
Dr. W. W. Hickman .....Assiut
Dr. and Mrs. H. S. Hutchison .....Tanta
Rev. and Mrs. E. R. Jamieson .....Luxor
Rev. and Mrs. W. B. Jamison .....Tanta
Dr. and Mrs. F. C. McClanahan .....Assiut
Dr. and Mrs. N. D. McClanahan .....Assiut
Prof. and Mrs. M. C. McFeeters .....Assiut
Rev. and Mrs. H. A. McGeoch .....Zagazig
Rev. and Mrs. R. T. McLaughlin .....Cairo
Dr. and Mrs. W. T. Moore .....Tanta
Mr. and Mrs. W. W. Nolin .....Alexandria
Dr. C. A. Owen .....Assiut
Dr. H. E. Philips .....Cairo
Rev. and Mrs. J. A. Pollock .....Mansura
Rev. and Mrs. W. H. Reed .....Minia
Dr. and Mrs. M. S. Roy .....Damanhour
Rev. and Mrs. W. J. Skellie .....Luxor
Dr. and Mrs. F. Scott Thompson .....Assiut
Rev. and Mrs. R. W. Walker .....Luxor
Dr. and Mrs. N. B. Whitcomb .....Assiut

ON FURLOUGH

Mr. and Mrs. Ewing M. Bailey, 310 E. Detroit St., ...Monmouth, Ill.
Mrs. J. H. Boyd .....New Wilmington, Pa.
Rev. and Mrs. W. P. Gilmor, 644 Elm Ave., ...Long Beach, Calif.
Rev. S. G. Hart, D.D., 104½ W. Amelia Ave., ...Tampa, Fla.
Rev. and Mrs. F. D. Henderson, 1221 Beall .....Ave., Wooster, Ohio
Mrs. W. W. Hickman, ...Albia, Iowa
Dr. and Mrs. L. M. Henry .....Greensburg, Ind.
Mr. and Mrs. F. S. Hoyman .....Stanwood, Iowa
Mrs. C. A. Owen, 618 S. 2nd Ave., Washington, Ia.
Dr. and Mrs. C. P. Russell, Apt. 405, 99 .....Claremont Ave., New York City
Rev. and Mrs. R. C. Shaub, 38 Alexander St., ...Princeton, N. J.
Rev. and Mrs. A. A. Thompson, Lakeside .....Drive, New Concord, Ohio

PUNJAB, INDIA

Rev. and Mrs. J. C. Alter, ...Zafarwal
Dr. and Mrs. W. T. Anderson, ...Rawalpindi
Dr. and Mrs. M. M. Brown .....Sialkot
Dr. H. C. Chambers .....Gurdaspur
Rev. and Mrs. E. V. Clements .....Badomali
Rev. and Mrs. Osborne Crowe .....Gujranwala
Rev. and Mrs. J. B. Cummings .....Rawalpindi
Prof. and Mrs. W. J. Downs .....Rawalpindi
Rev. and Mrs. A. W. Gordon .....Jhelum
Rev. and Mrs. J. A. McArthur .....Sargodha
Rev. and Mrs. Kenneth MacKenzie .....Sialkot
Dr. and Mrs. J. G. Martin .....Taxila
Rev. Robert Maxwell .....Gujranwala
Mr. and Mrs. W. H. Merriam .....Gujranwala
Rev. and Mrs. P. A. Miller .....Lyallpur
Mr. and Mrs. C. C. Millson .....Gujranwala
Rev. and Mrs. Hugh M. Milne .....Gujranwala
Rev. and Mrs. S. C. Picken .....Sangla Hill
Dr. and Mrs. E. L. Porter .....Rawalpindi
Miss Gwynaeth R. Porter .....Taxila
Rev. and Mrs. W. H. Ross .....Sheikhupura
*Rev. T. L. Scott, D.D. .....Gujranwala
Mr. and Mrs. C. A. Stewart .....Sialkot
Dr. and Mrs. H. J. Stewart, ...Gujranwala
Rev. J. H. Stewart .....Pathankot
Dr. and Mrs. R. R. Stewart .....Rawalpindi
Rev. and Mrs. Wm. Sutherland .....Campbellpur

ON FURLOUGH

*Rev. J. S. Barr, D.D., ...New Wilmington, Pa.
Rev. E. E. Campbell, D.D., 808 W. South St., ...Akron, Ohio
Rev. and Mrs. J. G. Campbell, 507 Bessemer .....Ave., Grove City, Pa.
Mrs. H. C. Chambers, 708 Wilmington Ave., ...New Castle, Pa.
Rev. and Mrs. J. H. Colvin, New Wilmington, Pa.
Rev. and Mrs. R. A. Foster, ...New Wilmington, Pa.
Dr. and Mrs. D. R. Gordon, 607 E. 9th St., ...Long Beach, Calif.
Rev. and Mrs. J. C. Heinrich, ...Oakdale, Pa.
*Dr. and Mrs. J. H. Martin, ...New Concord, Ohio
Mrs. Robt. Maxwell, Box 333, New Wilmington, Pa.
Rev. and Mrs. G. J. Murdoch, ...R. 1., Cambridge, N. Y.
Rev. and Mrs. E. C. McConnelee, Victor, Colorado
Dr. and Mrs. J. A. McConnelee, 443 N. Galloway, ...St., Xenia, Ohio
Rev. and Mrs. H. S. Nesbitt, 45 Garden St., ...Cambridge, Mass.
Mrs. J. H. Stewart, 5142 Knox St., Philadelphia, Pa.
Mr. and Mrs. F. A. Whitfield, 1033 Billard Ave., ...Topeka, Kansas

THE SUDAN

Rev. and Mrs. J. Lowrie Anderson, ...Omdurman
Dr. and Mrs. T. F. Crabb, 2 Chalcot Crescent, Regents Park Road, London, N. W. 1., ...England. Until April, 1931
Mr. and Mrs. H. B. Gephardt ....Doleib Hill, Malakal
Mr. and Mrs. J. P. McKnight, ...Khartum
**Rev. Glenn P. Reed .....Khartum
Rev. and Mrs. R. F. Shields .....Khartum
Rev. and Mrs. P. J. Smith, ...Nasser, Sobat River

ON FURLOUGH

Rev. and Mrs. W. J. Adair, R. R. 4 Box 180, ...Guthrie, Oklahoma
Rev. and Mrs. R. L. Edie, 1623 W. Washington .....St., Phoenix, Arizona
Mr. and Mrs. H. D. Finley, 311 S. Rogers St., ...Bloomington, Ind.
Rev. and Mrs. Leander Finley, 87 Sherman St., ...Hartford, Conn.
Dr. and Mrs. J. K. Giffen, 5312 38th St., N. W., ...Chevy Chase, Washington, D. C.
Rev. and Mrs. J. A. Heasty, ...Caldwell, Kans.
Rev. H. H. McClellan, ...Schaff Bldg., Phila., Pa.
Dr. and Mrs. S. A. Sowash, ...New Wilmington, Pa.

ABYSSINIA

Dr. and Mrs. Stewart Bergsma, Addis Ababa
Rev. and Mrs. B. B. Buchanan, ...Sayo, via Addis Ababa
Mr. and Mrs. D. C. Henry, Sayo, via Addis Ababa
Rev. C. F. Kenneweg, ...Addis Ababa
Dr. and Mrs. J. S. Maxwell, ...Sayo, via Gambela, The Sudan
Dr. and Mrs. A. W. Pollock, ...Addis Ababa
Mr. and Mrs. P. R. West, Gorel, via Addis Ababa

ON FURLOUGH

Dr. and Mrs. V. F. Dougherty, 2505 W. 25th St., ...Oklahoma City, Okla.
Mr. and Mrs. Fred L. Russell, c/o G. M. Chase, ...Grand View, Wash.

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* Retired from active service.
** Honorary Missionary.

OFFICERS OF THE ANNUAL CONVENTION OF THE W. G. M. S. TO BE HELD IN EVERETT, WASH., JUNE 19-23, 1931.

President: Mrs. Fred Morgan, 507 Vine Ave., Greensburg, Pa.

First Vice President: Mrs. H. M. Porter, Torrington, Wyo.

Second Vice President: Mrs. Johnston Calhoun, 340 Gladys Ave., Long Beach, Calif.

Secretary: Miss Lillian M. Robertson, 31-75 29th Street, Long Island City, New York.

Treasurer: Mrs. J. B. Hill, 1531 Denniston Ave., Pittsburgh, Pa.

Local Committee. Puget Sound Presbyterial: Chairman: Mrs. E. M. Walrath, 4224 Rucker Ave., Everett, Wash.; Mrs. H. M. Jamieson, 2527 Hoyt Ave., Everett, Wash.; Mrs. R. Markham, 2313 Wetmore Ave., Everett, Wash.; Mrs. H. E. Chaffer, 2712 Pine St., Everett, Wash.; Mrs. I. R. Dresher, 3903 Colby Ave., Everett, Wash.; Mrs. Platt Strieby, 2320 Rockefeller Ave., Everett, Wash.; Mrs. W. H. Etridge, Maple Heights, Everett, Wash.; Miss Ada Wherry, 3426 Rucker Ave., Everett, Wash.; Mrs. R. W. Sprague, 1707 39th Ave., Seattle, Wash.; Mrs. E. C. Lyle, Sunset Drive, Bellingham, Wash.; Mrs. H. F. Given, 1615½ S. 8th St., Tacoma, Wash.

OFFICERS OF UNITED PRESBYTERIAN WOMEN'S ASSOCIATION OF NORTH AMERICA

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NEW BOOKS

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More fascinating than any tale of fiction is the wonderful life story of Mrs. William Butler written by her daughter, Clementina Butler.

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"Through her stewardship of personal service she placed a light in India for the blessing of the womanhood of that land; a light in Mexico to illumine the Christian truth; a light in Tremont Street Church, Boston, which makes clear a pathway of service in the preparation of the highway for the coming of the Kingdom of our Lord Christ".

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The Bert Rose Company, 317 Central Ave., Los Angeles, California. $1.75.

God's Answer is a very unusual devotional book. It is written on a continuity of thought, each page being a stepping stone to the next. Three hundred and sixty-nine sermonettes, by as many ministers from all denominations, deal with the problems of questing souls.

The book is bound in leather with a beautiful cover design in gilt. It is a lovely gift book.

A Little Time Apart

TUESDAY 10 A. M.

"Come ye yourselves apart and rest awhile"

CONCERNING FINANCIAL DEPRESSION

Habakkuk speaks:

Although the fig tree shall not blossom
Neither shall fruit be in the vines;
The labor of the olive shall fail,
And the fields shall yield no meat;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls:
Yet I will rejoice in the Lord,
I will joy in the God of my salvation.
The Lord is my strength
And he will make my feet like hind's feet,
And he will make me to walk upon my high places.

Job speaks:

As God liveth who hath taken away my judgment,
And the Almighty who hath vexed my soul,
All the while my breath is in me
And the spirit of God in my nostrils,
My lips shall not speak wickedness
Nor my tongue utter deceit.
My righteousness I hold fast and will not let it go.
My heart shall not reproach me so long as I live.

David speaks:

The steps of a good man are ordered by the Lord and he delighteth in his way
Though he fall he shall not be utterly cast down for the Lord upholdeth him with his hand.
I was young and now am old yet have I not seen the righteous forsaken nor his seed begging bread.

Miss Agnes L. Ballantyne, Xenia, Ohio.

The Power of Love

Or

The Red Man's Testimony

WE ASKED an Indian brother, a warrior of old,
How first among his people, the glad tidings had been told.
How first the morning star arose, on their long heathen night;
Till souls who sat in darkness, were rejoicing in the light.

And he answered: "Many a summer has come and gone since then,
Yet, well I can remember! I can see it all again!
A teacher came among us of the country of your birth,
And told us of the living God who made the heaven and earth.

But we asked if he had been a fool, or thought that we were so;
For, who among our sons did not the one great Spirit know?
So, he left us; and another came and told of sin and shame,
And how for sinners was prepared a lake of quenchless flame.

But we bade him teach these things at home among the pale-face men,
And if they learned the lesson right, we, too, would listen then.
At last, another stranger came, of calm and gentle mien,
And eyes whose light seemed borrowed from yon blue clouds between;

Still in my dreams I hear his voice, his smile I still can see;
Though many a summer he has slept beneath the cedar tree!
He told us of a mighty One, the Lord of earth and sky,
Who left His glory in the heaven for men to bleed and die;

Who loved poor Indian sinners still and longed to gain their love,
And be their Saviour here, and have them in His Father's home above
And when his tale was ended, 'My friends,' he gently said,
'I am weary with my journey, and would fain lay down my head.

So, beside our spears and arrows, he laid him down to rest,
And slept as sweetly as the babe upon its mother's breast.
Then we looked upon each other, and I whispered 'This is new!
Yes, we have heard glad tidings, and yon sleeper knows them true.

He knows he has a Friend above, or would he slumber here
With men of war around him and the war-whoop in his ear?'
So, we told him on the morrow that he need not journey on,
But stay and tell us further of that loving, dying One.

'Twas thus we heard of Jesus first and felt the wondrous power,
Which makes His people 'willing,' in His own accepted hour."
Thus spoke our Indian brother, and deeply while we heard
One cheering lesson was impressed, and taught by every word;

How hearts whose echoes silent long no words of terror move
May answer from their utmost depths, the gentle call of love.
Oh, mighty love of God, what wonders Thou hast wrought!
What victories Thou yet shalt gain surpassing human thought!

Let faith and hope speed forward unto earth's remotest bound,
Till every tribe and nation shall have heard the joyful sound.

—Marvin H. Channell, High Point, North Carolina.